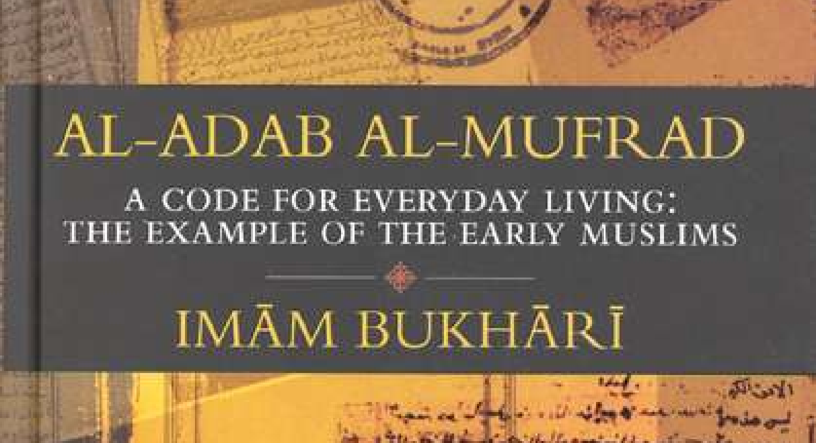


AL-ADAB AL-MUFRAD

A CODE FOR EVERYDAY LIVING: THE EXAMPLE OF THE EARLY MUSLIMS

IMĀM BUKHĀRĪ



UK ISLAMIC ACADEMY



Al-Adab al-Mufrad

Al-Bukhari

Topics

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I. Parents

1. Honouring Parents: The Words of Allah Almighty: "We have instructed man to honour his parents." (29:8)

1. Abu 'Amr ash-Shaybani said, "The owner of this house (and he pointed at the house of 'Abdullah ibn Mas'ud) said, "I asked the Prophet, may Allah bless him and grant him peace, which action Allah loves best. He replied, 'Prayer at its proper time.' 'Then what?' I asked. He said, 'Then kindness to parents." I asked, 'Then what?' He replied, 'Then jihad in the Way of Allah.'" He added, "He told me about these things. If I had asked him to tell me more, he would have told me more."

2. 'Abdullah ibn 'Umar said, "The pleasure of the Lord lies in the pleasure of the parent. The anger of the Lord lies in the anger of the parent."

2. Dutifulness to One's Mother

3. Bahz ibn Hakim's grandfather said, "I asked, 'Messenger of Allah, to whom should I be dutiful?' 'Your mother,' he replied. I asked, 'Then whom?' 'Your mother,' he replied. I asked, 'Then whom?' 'Your mother,' he replied. I asked, 'Then whom?' 'Your mother,' he replied. I asked, 'Then to whom should I be dutiful?' 'Your father,' he replied, 'and then the next closest relative and then the next.'"

4. 'Ata' ibn Yasar said that a man came to Ibn 'Abbas and said, "I asked a woman to marry me and she refused to marry me. Another man asked her and she agreed to marry him. I became jealous and killed her. Is there any way for me to repent?" He asked, "Is your mother alive?" "No," he replied. He said, "repent to Allah Almighty and try to draw near Him as much as you can."

'Ata' said, "I went to Ibn 'Abbas and asked him, 'Why did you ask him whether his mother was alive?' He replied, 'I do not know of any action better for bringing a person near to Allah than dutifulness to his mother.'"

3. Dutifulness to One's Father

5. Abu Hurayra said, "The Prophet was asked, 'Messenger of Allah, to whom should I be dutiful?' 'Your mother,' he replied. He was asked, 'Then whom?' 'Your mother,' he replied. He was asked, 'Then whom?' 'Your mother,' he replied. He was asked, 'Then whom?' 'Your mother,' he replied. He was asked, 'Then whom?' He replied, 'Your father.'"

6. Abu Hurayra reported: "A man came to the Prophet of Allah, may Allah bless him and grant him peace, and asked, 'What do you command me to do?' He replied, 'Be dutiful towards your mother.' Then he asked him the same question again and he replied, 'Be dutiful towards your mother.' He repeated it yet again and the Prophet replied, 'Be dutiful towards your mother.' He repeated the question a fourth time and the reply was, 'Be dutiful towards your mother.' Then he put the question a fifth time and the Prophet said, 'Be dutiful towards your father.'"

4. Dutifulness to Parents, even if they are unjust

7. Ibn 'Abbas said, "If any Muslim obeys Allah regarding his parents, Allah will open two gates of the Garden for him. If there is only one parent, then one gate will be opened. If one of them is angry, then

Allah will not be pleased with him until that parent is pleased with him." He was asked, "Even if they wrong him?" "Even if they wrong him" he replied.

5. Gentle words to Parents

8. Taysala ibn Mayyas said, "I was with the Najadites [Kharijites] when I committed wrong actions which I supposed were major wrong actions. I mentioned that to Ibn 'Umar. He inquired, 'What are they?" I replied, 'Such-and-such.' He stated, 'These are not major wrong actions. There are nine major wrong actions. They are: associating others with Allah, killing someone, desertion from the army when it is advancing, slandering a chaste woman, usury, consuming an orphan's property, heresy in the mosque, scoffing, and causing one's parents to weep through disobedience.' Ibn 'Umar then said to me, 'Do you wish to separate yourself from the Fire? Do you want to enter the Fire?' 'By Allah, yes!' I replied. He asked, 'Are your parents still alive?' I replied, 'My mother is.' He said, 'By Allah, if you speak gently to her and feed her, then you will enter the Garden as long as you avoid the major wrong actions.'"

9. Hisham ibn 'Urwa related this *ayat* from his father, *"Take them under your wing, out of mercy, with due humility."* (17:24)

6. Repaying Parents

10. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "A child cannot repay his father unless he finds him as a slave and the buys him and sets him free."

11. Sa'id ibn Abi Burda said, "I heard my father sat that Ibn 'Umar saw a Yamani man going around the House while carrying his mother on his back, saying, 'I am your humble camel. If her mount is frightened, I am not frightened.' Then he asked, 'Ibn 'Umar? Do you think that I have repaid her?' He replied, 'No, not even for a single groan.'

"Ibn 'Umar did *tawaf* and came to the Maqam and prayed two *rak'ats*. He said, 'Ibn Abi Musa, every two *rak'ats* make up for everything that has happened between them.'"

12. Marwan used to make Abu Hurayra his agent and he used to be located in Dhu'l-Hulayfa. His mother was in one house and he was in another. When he wanted to go out, he would stop at her door and say, "Peace be upon you, mother, and the mercy of Allah and His blessing." She would reply, "And peace be upon you, my son, and the mercy of Allah and His blessing." Then he said, "May Allah have mercy on you as you raised me when I was a child." She answered, "May Allah have mercy on you as you were dutiful to me when I was old." Whenever he wanted to go inside, he would do something similar.

13. 'Abdullah ibn 'Amr said, "A man came to the Prophet, may Allah bless him and grant him peace, and made a pledge to him that he would do hijra. He left his parents who were in tears. The Prophet said, 'Go back to them and make them laugh as you made them weep.'"

14. Abu Hazim reported that Abu Murra, the mawla of Umm Hani' bint Abi Talib had told him that he rode with Abu Hurayra to his land in al-'Aqiq. When he entered his land, he shouted out in his loudest voice, "Peace be upon you, mother, and the mercy of Allah and His blessing!" She replied, "And peace be upon you and the mercy of Allah and His blessing." He said, "May Allah have mercy on you as you raised me when I was a child." She replied, "My son, may Allah repay you well and be pleased

with you as you were dutiful towards me when I was old."

7. Disobedience to Parents

15. Abu Bakra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Shall I tell you which is the worst of the major wrong actions?" "Yes, Messenger of Allah," they replied. He said, "Associating something else with Allah and disobeying parents." he had been reclining, but then he said up and said, "And false witness." Abu Bakr said, "He continued to repeat it until I said, 'Is he never going to stop?'"

16. Warrad, the scribe of al-Mughira ibn Shu'ba, said, "Mu'awiya wrote to al-Mughira, saying, 'Write down for me what you heard the Messenger of Allah, may Allah bless him and grant him peace, say.'" Warrad said, "He dictated to me and I wrote out, 'I heard him forbid asking too many questions, wasting money and chit-chat.'"

8. "Allah curses whoever curses his parents"

17. Abu't-Tufayl said, "'Ali was asked, 'Did the Prophet, may Allah bless him and grant him peace, give you something special which he did not give to anyone else?' He replied, 'The Messenger of Allah, may Allah bless him and grant him peace, did not give me anything special which he did not give to everyone else except for what I have in my sword scabbard.' He brought out a piece of paper. Written on that paper was: 'Allah curses anyone who sacrifices an animal to something other than Allah. Allah curses anyone who steals a milestone. Allah curses anyone who curses his parents. Allah curses anyone who gives shelter to an innovator.'"

9. Being Dutiful to Parents as long as that does not entail disobedience to Allah

18. Abu'd-Darda' said, "The Messenger of Allah, may Allah bless him and grant him peace, recommended nine things to me: 'Do not associate anything with Allah, even if you are cut to pieces or burned. Do not abandon a prescribed prayer deliberately. Anyone who abandons it will forfeit Allah's protection. Do not drink wine - it is the key to every evil. Obey your parents. If they command you to abandon your worldly possessions, then leave them for them. Do not contend with those in power, even if you think that you are in the right. Do not run away from the army when it is advances, even if you are killed while your companions run away. Spend on your wife out of your means. Do not raise a stick against your wife. Cause your family to fear Allah, the Almighty and Exalted.'"

19. 'Abdullah ibn 'Amr said, "A man came to the Prophet, may Allah bless him and grant him peace, and said, 'I have come to make you a pledge that will do hijra although I have left my parents in tears." The Prophet said, 'Go back to them and make them laugh as you made them cry.'"

20. 'Abdullah ibn 'Amr said, "A man came to the Prophet, may Allah bless him and grant him peace, wanting to do jihad. The Prophet asked, 'Are your parents alive?' 'Yes,' he replied. he said, 'Then exert yourself on their behalf.'"

10. The One who Fails his Parents will not enter the Garden

21. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Disgrace! Disgrace! Disgrace!" They said, "Messenger of Allah, who?" He said, "The one who fails his parents or one of them when they are old will enter the Fire."

11. Allah prolongs the life of someone who is dutiful towards his parents

22. Mu'adh said, "Bliss belongs to someone who is dutiful towards his parents. Allah Almighty will prolong his life."

12. One does not ask forgiveness for his father if he is an idolater

23. Ibn 'Abbas mentioned the words of the Almighty, *"When one or both of them reach old age with you, do not say 'Ugh!' to them out of irritation and do not be harsh with them but speak to them with gentleness and generosity. Take them under your wing, out of mercy, with due humility and say: 'Lord, show mercy to them as they did in looking after me when I was small."* (17:23-24) He said, "This was abrogated in *Surat at-Tawba*: *'It is not right for the Prophet and those who have iman to ask forgiveness for the mushrikun even if they are close relatives after it has become clear to them that they are the Companions of the Blazing Fire.'* (9:113)"

13. Dutifulness towards a parent who is an idolater

24. Sa'id ibn Abi Waqqas said: "Four ayats were revealed about me. The first was when my mother swore she would neither eat nor drink until I left Muhammad, may Allah bless him and grant him peace. Allah Almighty revealed, *'But if they try to make you associate something with Me about which you have no knowledge, do not obey them. Keep company with them correctly and courteously in this worldÉ'* (31:15) The second was when I took a sword that I admired and said, 'Messenger of Allah, give me this!' Then the *ayat* was revealed: *'They will ask you about booty.'* (8:1) The third was when I was ill and the Messenger of Allah, may Allah bless him and grant him peace, came to me and I said, 'Messenger of Allah, I want to divide my property. Can I will away a half?' He said, 'No.' 'A third?' I asked. He was silent and so after that it was allowed to will away a third. The fourth was when I had been drinking wine with some of the Ansar. One of them hit my nose with the jawbone of a camel. I went to the Prophet, may Allah bless him and grant him peace, and Allah Almighty revealed the prohibition of wine."

25. Asma' bint Abi Bakr said, "In the time of the Prophet, may Allah bless him and grant him peace, my mother came to me hoping (I would be dutiful). I asked the Prophet, may Allah bless him and grant him peace, 'Do I have to treat her well?' 'Yes,' he replied."

Ibn 'Uyayna said, "Then Allah revealed about her, *'Allah does not forbid you from being good to those who have not fought you in the deen.'* (60:8)"

26. Ibn 'Umar said, "'Umar saw a silk robe for sale. He said, 'Messenger of Allah, would you buy this robe and wear it on Jumu'a and when delegations visit you?' He replied, 'Only a person who has no portion in the Next World could wear this.' Then the Messenger of Allah, may Allah bless him and grant him peace, was given some robes made of the same material. He sent one of the robes to 'Umar. 'Umar exclaimed, 'How can I wear it when you said what you said about it?' The Prophet replied, 'I did not give it to you so that you could wear it. You can sell it or give it to someone.' 'Umar sent it to a brother of his in Makka who had not yet become Muslim."

14. A person should not revile his parents

27. 'Abdullah ibn 'Amr said that the Prophet, may Allah bless him and grant him peace, said,

"Reviling one's parents is one of the great wrong actions." They asked, "How could he revile them?" He said, "He reviles a man who then in turn reviles his mother and father."

28. 'Abdullah ibn 'Amr said, "A man's reviling his father is one of the major wrong actions in the sight of Allah Almighty."

15. The punishment for disobeying parents

29. Abu Bakra reported that the Prophet, may Allah bless him and grant him peace, said, "There is no wrong action more likely to bring punishment in this world in addition to what is stored up in the Next World than oppression and severing ties of kinship."

30. 'Imran ibn Husayn said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'What do you say about fornication, drinking wine and theft?' 'Allah and His Messenger know best,' we replied. He stated, 'They are acts of outrage and there is punishment for them, but shall I tell you which is the greatest of the great wrong actions? Associating with Allah Almighty and disobeying parents.' He had been reclining, but then he sat up and said, 'and lying.'"

16. Making Parents weep

31. Ibn 'Umar said, "Making parents weep is part of disobedience and one of the major wrong actions."

17. The Supplication of Parents

32. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Three supplications are answered without a doubt: the supplication of someone who is oppressed, the supplication of someone on a journey, and the supplication of parents for their children."

33. Abu Hurayra reported that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "No human child has ever spoken in the cradle except for 'Isa ibn Maryam, may Allah bless him and grant him peace, and the companion of Jurayj." Abu Hurayra asked, "Prophet of Allah, who was the companion of Jurayj?" The Prophet replied, "Jurayj was a monk who lived in a hermitage. There was a cowherd who used to come to the foot of his hermitage and a woman from the village used to come to the cowherd.

"One day his mother came while he was praying and called out, 'Jurayj!' He asked himself, 'My mother or my prayer?' He concluded that he should prefer the prayer. She shouted to him a second time and he again asked himself, 'My mother or my prayer?' He thought that he should prefer the prayer. She shouted a third time and yet again he asked himself, 'My mother or my prayer?' He again concluded that he should prefer the prayer. When he did not answer her, she said, 'Jurayj, may Allah not let you die until you have looked at the faces of the beautiful women.' Then she left.

"Then the village woman was brought before the king after she had given birth to a child. He asked, 'Whose is it?' 'Jurayj's,' she replied. He asked, 'The man in the hermitage?' 'Yes,' she answered. He ordered, 'Destroy his hermitage and bring him to me.' They hacked at his hermitage with axes until it collapsed. They bound his hand to his neck with a rope and took him along to the king. When he passed by the beautiful women, he saw them and smiled. They were looking at him along with the people.

"The king asked, 'Do you know what this woman claims?' 'What does she claim?' he asked. He replied, 'She claims that you are the father of her child.' He asked her, 'Where is the child?' They replied, 'It is in her room.' He went to the child and said, 'Who is your father?' 'The cowherd,' he replied. The king said, 'Shall we build your hermitage out of gold?' 'No,' he replied. He asked, 'Of silver?' 'No,' he replied. The king asked, 'What shall we build it with?' He said, 'Put it back the way you found it.' Then the king asked, 'What made you smile.' 'Something I recognised,' he replied, 'The supplication of my mother overtook me.' Then he told him about it."

18. Offering Islam to a Christian mother

34. Abu Hurayra said, "Neither Jew nor Christian has heard me and then not loved me. I wanted my mother to become Muslim, but she refused. I told her about it and she still refused. I went to the Prophet, may Allah bless him and grant him peace, and said, 'Pray to Allah for me.' He did so and I went to her. She was inside the door of the house and said, 'Abu Hurayra, I have become Muslim.' I told the Prophet, may Allah bless him and grant him peace, and I asked, 'Make supplication to Allah for me and my mother.' He said, 'O Allah, make people love Abu Hurayra and his mother.'"

19. Dutifulness towards Parents after their Death

35. Abu Usayd said, "We were with the Messenger of Allah, may Allah bless him and grant him peace, when a man asked, 'Messenger of Allah, is there any act of dutifulness which I can do for my parents after their death?' He replied, 'Yes. There are four things: Supplication for them, asking forgiveness for them, fulfilling their pledges, and being generous to friends of theirs. You only have ties of kinship through your parents."

36. Abu Hurayra said, "The dead person can be raised a degree after his death. He said, 'My Lord, how is this?' He was told, 'Your child can ask for forgiveness for you.'"

37. Ibn Sirin said, "We were with Abu Hurayra one night and he said, 'O Allah, forgive Abu Hurayra and his mother and whoever asks for forgiveness for both of them.'" Muhammad said, "We used to ask for forgiveness for them so that we would be included in Abu Hurayra's supplication."

38. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When a person dies, all action is cut off for him with the exception of three things: *sadaqa* which continues, knowledge which benefits, or a righteous child who makes supplication for him."

39. Ibn 'Abbas reported that a man said, "Messenger of Allah, my mother died without a will. Will it help her if I give *sadaqa* on her behalf?" "Yes," he replied.

20. The Dutifulness of someone who maintains what his father loved

40. 'Abdullah ibn Dinar reported that Ibn 'Umar passed by a bedouin during a journey. The bedouin's father had been a friend of 'Umar's. The bedouin said, "Am I not the son of so-and-so?" He said, "Yes, indeed." Ibn 'Umar ordered that he be given a donkey which was following him. He also took off his turban and gave it to him, One of the men with him said, "Wouldn't two dirhams be enough for him?" He replied, "The Prophet, may Allah bless him and grant him peace, said, 'Maintain what your father loved. Do not cut it off so that Allah puts out your light."

41. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said,

"The strongest form of dutifulness is when a man maintains relations with the people his father loved."

21. Do not cut off someone with whom your father maintained ties

42. Sa'd ibn 'Ubada az-Zurqi reported that his father said, "I was sitting in the mosque in Madina with 'Amr ibn 'Uthman when 'Abdullah ibn Salam walked by, leaning on his nephew. 'Amr left the assembly and showed his concern for him." Then Ibn Salam returned to them and said, "Do what you like, 'Amr ibn 'Uthman," (and he said it two or three times) By the One who sent Muhammad, may Allah bless him and grant him peace, with the Truth, it is in the Book of Allah Almighty (and he said it twice), 'Do not cut off those your father has joined so that that extinguishes your light.'"

22. Love is inherited

43. Abu Bakr ibn Hazm reported that one of the Companions of the Prophet, may Allah bless him and grant him peace, said, "It is enough that I tell you that the Messenger of Allah, may Allah bless him and grant him peace, said, 'Love is inherited.'"

23. A man should not call his father by his name nor sit down before him nor walk in front of him

44. Abu Hurayra saw two men and said to one of them, "Who is this man in relation to you?" He is my father," he replied. He said, "Do not call him by his own name nor walk in front of him nor sit down before him."

24. Can a man call his father by his *kunya*?

45. Shahr ibn Hawshab said, "We went out with Ibn 'Umar and Salim said to him, 'Peace, Abu 'Abdu'r-Rahman.'"

46. 'Abdullah ibn Dinar said reported that Ibn 'Umar said, "But Abu Hafs 'Umar decided..."

II. Ties of Kinship

25. The Duty of maintaining ties of kinship

47. Kulayb ibn Manfa'a reported that his grandfather asked, "Messenger of Allah, towards whom should I be dutiful?" He replied, "Your mother, your father, your sister and your brother. Then your mawla (client) has the next right against you and then your relatives who are connected."

48. Abu Hurayra said, "When the following *ayat* was revealed (*'Warn your near relatives'* (26:214)), the Prophet, may Allah bless him and grant him peace, stood up and called out, saying, 'Banu Ka'b ibn Lu'ayy! Save yourselves from the Fire! Banu 'Abdu Manaf! Save yourselves from the Fire! Banu Hashim! Save yourselves from the Fire! Banu 'Abdu'l-Muttalib! Save yourselves from the Fire! Fatima, daughter of Muhammad! Save yourselves from the Fire! I do not have anything for you in respect to Allah except for the fact that you have ties of kinship.'"

26. Maintaining ties of kinship

49. Abu Ayyub al-Ansari told him that a bedouin came to the Prophet, may Allah bless him and grant him peace, while he was travelling. He asked, "Tell me what will bring me near to the Garden and keep me far from the Fire." He replied, "Worship Allah and do not associate anything with Him, perform the prayer, pay zakat, and maintain ties of kinship."

50. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah Almighty created creation. When He had finished it, ties of kinship rose up. Allah said, 'Stop!' They said, 'This is the place for anyone seeking refuge with You from being cut off' Allah said, 'Are you not content that I should maintain connections with the one who maintains connection with you and I should cut off the one who cuts you off?' It replied, 'Yes indeed, my Lord.' He said, 'You have that.'"

Then Abu Hurayra said, "If you wish, you can recite, *'Is it not likely that, if you did turn away, you would cause corruption in the earth and sever your ties of kinship?'* (47:22)"

51. Ibn 'Abbas spoke about the *ayat*, *"Give your relatives their due, and the very poor and travellersÉ"* (17:26), and said, "He begins by commanding the most pressing of the obligatory dues and He directs us to the best action if we have any money. He says: 'Give your relatives their due, and the very poor and travellers.' He also teaches us what we can say if we have nothing. He says, *'But if you do turn away from them, seeking the mercy you hope for from your Lord, then speak to them with words that bring them ease'* (17:28) in the form of an excellent promise. Things are as they are, but they might change if Allah wills. *'Do not keep your hand chained to your neck'* and not give anything, *'but do not extend it either to its full extent'* and give all you have, *'so that you sit there blamed'* as those who come to you later and find you have nothing will blame you, *'and destitute.'* (17:29)" He said, "The person to whom you have given everything has made you destitute."

27. The excellence of maintaining ties of kinship

52. Abu Hurayra said, "A man came to the Prophet, may Allah bless him and grant him peace, and said, 'Messenger of Allah! I have relatives with whom I maintain ties while they cut me off. I am good to them while they are bad to me. They behave foolishly towards me while I am forbearing towards them.' The Prophet said, 'If things are as you said, it is as if you were putting hot ashes on them and you will not lack a supporter against them from Allah as long as you continue to do that.'"

53. 'Abdu'r-Rahman ibn 'Awf heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Allah, the Almighty and Exalted, said, 'I am the Merciful (*ar-Rahman*). I have created ties of kinship and derives a name for it from My Name. If anyone maintains ties of kinship, I maintain connection with him, and I shall cut off anyone who cuts them off.'"

54. Abu'l-'Anbas said, "I visited 'Abdullah ibn 'Amr at al-Waht (some land of his in Ta'if). He said, 'The Prophet, may Allah bless him and grant him peace, pointed his finger towards us and said, "Kinship (*rahim*) us derived from the All-Merciful (*Rahman*). When someone maintains the connections of ties of kinship, they maintain connection with him. If someone cuts them off, they cut him off. They will have an unfettered, eloquent tongue on the Day of Rising."'"

55. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, said, "Kinship (*rahim*) is derived from Allah. If anyone maintains ties of kinship Allah maintains ties with him. If anyone cuts them off, Allah cuts him off."

28. Maintaining ties of kinship will prolong life

56. Anas ibn Malik reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who wants to have his provision expanded and his term of life prolonged should maintain ties of kinship."

57. Abu Hurayra heard that the Messenger of Allah, may Allah bless him and grant him peace, say, "Anyone who wants to have his provision expanded and his term of life lengthened should maintain ties of kinship."

29. Allah loves the one who maintains ties of kinship

58. Ibn 'Umar said, "If someone fears his Lord and maintains ties of kinship, his term of life will be prolonged, he will have abundant wealth and his people will love him."

59. Ibn 'Umar said, "If someone his Lord and maintains ties of kinship, his term of life will be prolonged, his wealth will be abundant and his family will love him."

30. Being dutiful to the closest relative and then the next closest

60. It is reported that al-Miqdam ibn Ma'dikarib heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Allah enjoins you to be dutiful to your mothers. Then He enjoins you to be dutiful to your mothers. Then He enjoins you to be dutiful to your fathers. Then He enjoins you to be dutiful to your next closest relative and then to your next closest relative."

61. Abu Ayyub Sulayman, the mawla of 'Uthman ibn 'Affan, said, "Abu Hurayra came to us on a Thursday evening, the night before Jumu'a. He said, 'Every individual who severs ties of kinship is constricted when he leaves us. No one left until he had said that three times. Then a young man went to one of his paternal aunts with whom he had severed ties two years previously. He went to her and she asked him, 'Nephew! What has brought you?' He replied, 'I heard Abu Hurayra say such-and-such.' She said, 'Go back to him and ask him why he said that.' Abu Hurayra said, 'I heard the Prophet, may Allah bless him and grant him peace, say, "The actions of the children of Adam are presented before Allah Almighty on Thursday evening, the night before Jumu'a. He does not accept the actions of someone who has severed ties of kinship."'"

62. Ibn 'Umar said, "Nothing that a man spends on himself and his family, anticipating a reward from Allah, will fail to be rewarded by Allah Almighty. He should begin with those whose support is his responsibility. If there is something left over, he should spend it on his next nearest relative and then the next nearest. If there is still something left over, he can give it away."

31. Mercy will not descend on people when there is someone among them who severs ties of kinship

63. 'Abdullah ibn 'Awfa reported that the Prophet, may Allah bless him and grant him peace, said, "Mercy does not descend on a people when there is someone among them who severs ties of kinship."

32. The wrong action of someone who severs ties of kinship

64. Jubayr ibn Mu'tim reported that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "The one who severs ties of kinship will not enter the Garden."

65. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Ties of kinship (*rahim*) is derived from the All-Merciful (*ar-Rahman*). They say. 'My Lord! I have been wronged! My Lord! I have been cut off! My Lord! I haveÉ! I have!' Allah answers them, 'Are you not content that I cut off the one who cuts you off and I maintain connections with the one who maintains connections with you?'"

66. Sa'id ibn Sam'an heard Abu Hurayra seeking refuge from the power of children and fools. Sa'id said, "Ibn Hasana al-Juhani told me that he asked Abu Hurayra, 'What is the token of that?' He replied, 'That he severs ties of kinship, obeys someone who is in error, and disobeys the correct guide.'"

33. The punishment of someone who cuts off ties of kinship in this world

67. Abu Bakra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There is no wrong action which Allah is swifter to punish in this world – in addition to the punishment which He has stored up for the wrongdoer in the Next World – than cutting off ties of kinship and injustice."

34. The one who maintains ties of kinship is not the one who reciprocates

68. 'Abdullah ibn 'Amr reported that the Prophet, may Allah bless him and grant him peace, said, "The one who maintains ties of kinship is not the one who reciprocates. The one who maintains ties of kinship is the one who, when his relatives cut him off, maintains ties of kinship."

35. The excellence of someone who maintains relations with relatives who are unjust

69. Al-Bara' said, "A bedouin came and said, 'Prophet of Allah! Teach me an action which will enable me to enter the Garden.' He said, "The question is a broad one, even though you have asked it in only a few words. Free someone. Set a slave free.' He said, 'Are they not the same thing?' 'No,' he replied, 'Freeing someone is setting someone free yourself. Setting a slave free is to contribute to the price of setting him free. Lend an animal for milking which has a lot of milk and treat your relatives kindly. If you cannot do that, then command the good and forbid the bad. If you cannot do that, then restrain your tongue from everything except what is good."

36. Those who maintained ties of kinship in the *Jahiliyya* and then became Muslim

70. Hakim ibn Hizam said to the Prophet, may Allah bless him and grant him peace, "Do you think that the acts of worship which I used to do in the time of the *Jahiliyya* – maintaining relations with relatives, setting slaves free and *sadaqa* – will bring me a reward?" Hakim said that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you become Muslim, you keep the good actions you have already done."

37. Maintaining ties of kinship with the idolater and giving gifts

71. Ibn 'Umar said, "'Umar saw a silk robe for sale. He said, 'Messenger of Allah, would you buy this robe and wear it on Jumu'a and when delegations visit you?' He replied, 'Only a person who has no portion in the Next World could wear this.' Then the Messenger of Allah, may Allah bless him and grant him peace, was given some robes made of the same material. He sent one of the robes to 'Umar. 'Umar exclaimed, 'How can I wear it when you said what you said about it?' The Prophet replied, 'I did not give it to you so that you could wear it. You can sell it or give it to someone.' 'Umar sent it to one of his half-brothers by his mother who was still an idolater." (see 26)

38. Learn your lineages so that you can maintain ties of kinship

72. Jubayr ibn Mut'im said that he heard 'Umar ibn al-Khattab say on the minbar, "Learn your lineages so that you can maintain ties of kinship. By Allah, if there are some bad feelings between a man and his brother and he knows that there is kinship between him and that man, that will prevent him from breaking with him."

73. Ibn 'Abbas said, "Keep a record of your lines of descent so that you can maintain ties of kinship. He will not make his relatives distant when they are close relatives, even if they live far away. He will not consider them to be close relatives if they are distant ones, even if they live near to him. Every time of kinship will come on the Day of Rising in front of each individual and testify on his behalf that he has maintained that tie of kinship if he did indeed maintain it. It will testify against him that he cut if off if he cut it off."

III. Mawlas

39. Can a mawla say, "I am from so-and-so"?

74. 'Abdu'r-Rahman ibn Habib said, "'Abdullah ibn 'Umar asked me, 'Which clan are you from?' I replied, 'From Taym of Tamim.' He asked, 'One of themselves or one of their mawlas?' 'One of their mawlas,' I replied. He said, 'So why did you not say, 'One of their mawlas'?"

40. The mawla of a people is one of them

75. Rifa'a ibn Rafi' reported that the Prophet, may Allah bless him and grant him peace, said to 'Umar, "Gather your people [the Muhajirun] for me." He did so. When they reached the door of the Prophet, may Allah bless him and grant him peace, 'Umar came to him and said, "I have gathered my people for you." The Ansar heard that and said, "Revelation has been revealed about Quraysh." People came to see and hear what would be said to them [the Muhajirun]. The Prophet, may Allah bless him and grant him peace, came out and stood in the midst of them. He said, "Are there those among you who are not of you?" They replied, "Yes, there are those among us with whom we have made treaties as well as our nephews and our mawlas." The Prophet said, "Our ally is one of us. Our nephew is one of us. Our mawla is one of us." You who are listening: our friends among you are those who have taqwa of Allah. If you are one of them, then that is good. If that is not the case, then look out. People will bring their actions on the Day of Rising and you will come with burdens and you will be shunned." Then he called out, "O people!" He raised his hands and put them on the heads of Quraysh. "O people!

Quraysh are the people of trustworthiness. If anyone who oppresses them (and one of the transmitters thought that he said, 'faults them'), Allah will overturn him." He repeated that three times.

IV. Looking after girls

41. Someone who looks after three or two daughters

76. 'Uqba ibn 'Amir reported that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "If someone has three daughters and is patient with them and clothes them from his wealth, they will be a shield against the Fire for him."

77. Ibn 'Abbas reported that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "There is no Muslim who has two daughters and takes good care of them but that he will enter the Garden."

78. Jabir ibn 'Abdullah reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who has three daughters and provides for them, clothes them and shows mercy to them will definitely enter the Garden." A man from the people said, "And two daughters, Messenger of Allah?" He said, "And two."

42. Someone who looks after three sisters

79. Abu Sa'id al-Khudri said that the Messenger of Allah, may Allah bless him and grant him peace, said, "No one has three daughters or three sisters and is good to them but that he will enter the Garden."

43. The excellence of someone who looks after his daughter after she has been sent back home

80. Musa ibn 'Ali reported that the Prophet, may Allah bless him and grant him peace, said, "Shall I show you the greatest *sadaqa* (or one of the greatest forms of *sadaqa*)?" He replied, "Yes, indeed, Messenger of Allah!" He went on, "To provide for your daughter when she is returned to you and you are her sole source of provision."

81. Suraqa ibn Ju'shum reported that the Messenger of Allah, may Allah bless him and grant him peace, said the like of previous hadith.

82. Al-Miqdam ibn Ma'dikarib heard the Messenger of Allah, may Allah bless him and grant him peace, say, "What you feed yourself is *sadaqa* for you. What you feed your child is *sadaqa* for you. What you feed your wife is *sadaqa* is for you. What you feed your servant is *sadaqa* for you."

44. Disliking for someone to hope for the death of daughters

83. It is reported that there was a man who had daughters who was with Ibn 'Umar when he wished that his daughters were dead. Ibn 'Umar became angry and said, "While you are providing for them!"

V. Looking after children

45. A child is a source of both honour and cowardice

84. 'A'isha said, "Abu Bakr said, 'By Allah, there is no man on the face of the earth that I love better than 'Umar.' Then he went out and came back and said, 'How did I swear, daughter?' I told him what he had said. Then he said, 'He is dearer to me although one's child is closer (to one's heart).'"

85. Ibn Abi Nu'm said, "I was with Ibn 'Umar when a man asked him about the blood of gnats. He asked, 'Where are you from?' 'From the people of Iraq,' he replied. He said, 'Look at this man! He asks about the blood of gnats when they murdered the grandson of the Prophet, may Allah bless him and grant him peace! I heard the Prophet, may Allah bless him and grant him peace, say, 'They are my sweet basil in this world.'"

46. Carrying a child on one's shoulders

86. Al-Bara' said, "I saw the Prophet, may Allah bless him and grant him peace, when al-Hasan was on his shoulder. He was saying, 'O Allah, I love him, so love him.'"

47. A child is a source of joy

87. Jubayr ibn Nufayr said, "One day we were sitting when al-Miqdad ibn al-Aswad when a man passed us. The man said, 'Blessing be to those two eyes which saw the Messenger of Allah, may Allah bless him and grant him peace. By Allah, I wish that I had seen what you have seen and witnessed what you have witnessed!' This angered al-Miqdad and that surprised me as the man had said nothing but good things. Then he turned to them and said, 'What made the man desire to summon back what Allah has taken away? Does he not realise what his situation would be if he had seen him? By Allah, if certain people had been with the Messenger of Allah, may Allah bless him and grant him peace, Allah would have thrown them on their faces into Hellfire since they would neither have answered nor confirmed him? Do you not praise Allah Almighty since He brought you forth and you only know your Lord and confirm what your Prophet, may Allah bless him and grant him peace, brought? You see enough affliction in other people. By Allah, the Messenger of Allah, may Allah bless him and grant him peace, was sent in the harshest state in which any Prophet was ever sent – in a gap (in the line of prophethood) and the time of Ignorance. They did not believe that the deen was better than worshipping idols. He brought the Discrimination by which it is possible to discriminate between the true and false, and which can part a father from his child. Then a man will think of his father, child or brother as an unbeliever. Allah has loosened the locks of his heart by faith and he knows that the other person will be destroyed in the Fire. Therefore his eye is not cool since he knows that the one he loves will be in the Fire. It is what Allah says, *"Those who say, 'Our Lord, give us joy in our wives and children."* (25:74)'"

48. A person who makes supplication that his friend will have a lot of money and many children

88. Anas said, "One day I visited the Prophet, may Allah bless him and grant him peace, and there was only myself, my mother and my aunt, Umm Hiram. When he came to us, he asked us, 'Shall I pray with you?' It was not the time of an obligatory prayer." One of those listening to the person relating this asked, "Where did he put in Anas in relation to him?" The reply was, "He put him to his right."

The report from Anas continues, "Then he prayed with us and made supplication for us, the people of the house, that we would have the best of the blessings of this world and the Next. My mother said, 'Messenger of Allah, make supplication to Allah for your little servant,' and he asked Allah to grant me every blessing. At the end of his supplication, he said, 'O Allah, grant him a lot of money and many children and bless him!'"

49. Mothers are merciful

89. Anas ibn Malik said, "A woman came to 'A'isha and 'A'isha gave her three dates. She gave each of her two children a date and kept one date for herself. The children ate the two dates and then looked at their mother. She took her date and split in it two and gave each child half of it. The Prophet, may Allah bless him and grant him peace, came and 'A'isha told him about it. He said, 'Are you surprised at that? Allah will show her mercy because of her mercy towards her child.'"

50. Kissing Children

90. 'A'isha said, "A bedouin came to the Prophet, may Allah bless him and grant him peace, and asked, "Do you kiss your children? We do not kiss them.' The Prophet, may Allah bless him and grant him peace, said, 'Can I put mercy in your hearts after Allah has removed it from them?'"

91. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, kissed Hasan ibn 'Ali while al-Aqra' ibn Habis at-Tamimi was sitting with him. Al-Aqra' observed, 'I have ten children and I have kissed any of them.' The Messenger of Allah, may Allah bless him and grant him peace, looked at him and said, 'Whoever does not show mercy will not be shown mercy.'"

51. The parent teaching *adab* and his duty towards his child

92. Numayr ibn Aws said, "They used to say, 'Correct action is a gift from Allah, but adab comes from the parents."

93. An-Nu'man ibn Bashir said that his father had carried him to the Messenger of Allah, may Allah bless him and grant him peace. He said, 'Messenger of Allah, I testify to you that I have given an-Nu'man such-and-such. (It was a slave). The Prophet asked, "Have you given each of your children the same"?" "No," he replied. He said, "Then testify to someone other than me." Then the Prophet asked, "Do you not want to show equal kindness to all of them?" "Indeed I do," he replied. He said, "Then do not do it."

52. The dutifulness of a father to his child

94. Ibn 'Umar said, "Allah has called them the 'dutiful' (al-Abrar) because they are dutiful (birr) to their parents and children. Just as you have a duty which you owe your parent, so you have a duty which you owe your child."

53. Someone who does not show mercy will not be shown mercy

95. Abu Sa'id that the Prophet, may Allah bless him and grant him peace, said, 'Someone who does not show mercy will not be shown mercy."

96. Jarir ibn 'Abdullah said, "The Messenger of Allah, may Allah bless him and grant him peace, said,

'Allah will not show mercy to someone who does not show mercy to people."

97. Same as 97.

98. 'A'isha said, "Some bedouins came to the Prophet, may Allah bless him and grant him peace. One of their men said to him, 'Messenger of Allah, do you kiss children? By Allah, we do not kiss them.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Can I put mercy in your hearts after Allah has removed it from them?'"

99. Abu 'Uthman reported that 'Umar wanted to appoint a man as governor. The governor said, "I have such-and-such a number of children and I have never kissed any of them." 'Umar said, "Allah Almighty will only show mercy to the kindest of His slaves."

54. Mercy consists of a hundred parts

100. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah Almighty has divided mercy into one hundred parts. He kept ninety-nine parts and sent down one part to earth. Because of that one single part, creatures are merciful to one another so that even the mare will lift its hooves away from its foal so that it does not trample on it."

VI. Neighbours

55. The recommendation to be kind to neighbours

101. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, said, "Jibril, may Allah bless him and grant him peace, kept on recommending that I treat neighbours well until I thought that he would order me to treat them as my heirs."

102. Abu Shurayh al-Khuza'i reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who believes in Allah and the Last Day should be good to his neighbours. Anyone who believes in Allah and the Last Day should be generous to his guest. Anyone who believes in Allah and the Last Day should be say what is good or be silent."

56. The neighbour's due

103. Al-Miqdad ibn al-Aswad reported that the Messenger of Allah, may Allah bless him and grant him peace, asked his Companions about fornication and they said, "It is unlawful. Allah and His Messenger have made it unlawful." He said, "It is less serious for a man to fornicate with ten women than for him to fornicate with his neighbour's wife." Then he asked them about stealing. They replied, "It is unlawful. Allah and His Messenger have made it unlawful." He said, "It is less serious for a man to steal from ten houses than it is for him to steal from his neighbour's house."

57. Begin with the neighbour

104. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Jibril kept on recommending that I treat my neighbours well until I thought that he would order me to treat them as my heirs."

105. Mujahid reported that a sheep was slaughtered for 'Abdullah ibn 'Amr. He asked his slave, 'Have you given any to our Jewish neighbour? Have you given any to our Jewish neighbour? I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Jibril kept on recommending that I treat my neighbours well until I thought that he would order me to treat them as my heirs.'"

106. Same as 101.

58. You give to the neighbour whose door is the nearest to you

107. 'A'isha said, "I said, 'Messenger of Allah, I have two neighbours. To whom should I give my gifts?' He replied, 'To the one whose door is nearer to you.'"

108. same as 108 with a different isnad.

59. The nearest and then next nearest neighbour

109. Al-Hasan was asked about the neighbour and said, "The term 'neighbour' includes the forty houses in front a person, the forty houses behind him, the forty houses on his right and the forty houses on his left."

110. Abu Hurayra said, "Do not begin with your more distant neighbours before the closer ones. Rather begin with your nearest neighbours before the most distant ones."

60. The person who shuts his door against his neighbour

111. Ibn 'Umar said, "There was a time when no one was more entitled to a person's money than his Muslim brother. Now people love their dirhams and dinars more than their Muslim brother. I heard the Prophet, may Allah bless him and grant him peace, say, 'How many a neighbour will be brought together with his neighbour on the Day of Rising! He will say, "Lord, this man closed his door to me and refused to show me common kindness!"'"

61. A person should not eat his fill without seeing to his neighbour

112. Ibn 'Abbas told Ibn az-Zubayr, "I heard the Prophet, may Allah bless him and grant him peace, say, 'A man is not a believer who fills his stomach while his neighbour is hungry.'"

62. When there is a lot of stew, it is divided between the neighbours

113. It is reported that Abu Dharr said, "My dear friend, may Allah bless him and grant him peace, enjoined three things on me: 'Hear and obey, even if the ruler is a slave with his limbs amputated. When you cook a stew, put a lot of water in it and then go and see the people of a neighbouring house and give them a reasonable amount of it. Pray the prayers at their proper prayers. Then if you find that the imam has already prayed, you have guarded your prayer (by already having performed it). If not, it is a supererogatory prayer (since you have done it again)."

114. Abu Dharr reported that the Prophet, may Allah bless him and grant him peace, said, "Abu Dharr! If you cook some stew, make a lot of it and fulfil your duty to your neighbours (or divide it among your neighbours)."

63. The best neighbour

115. 'Abdullah ibn 'Amr ibn al-'As reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The best of companions in the sight of Allah Almighty is the best of them towards his companion, and the best of neighbours in the sight of Allah is the best of them towards his neighbour."

64. The righteous neighbour

116. Nafi' ibn 'Abdu'l-Harith reported that the Prophet, may Allah bless him and grant him peace, said, "Part of the happiness of the Muslim man includes a spacious dwelling, righteous neighbour and a good mount"

65. The bad neighbour

117. Abu Hurayra said, "Part of the supplication of the Prophet, may Allah bless him and grant him peace, was, "Oh Allah, I seek refuge with you from an evil neighbour in the Eternal World. A neighbour in this world can be changed.

118. Abu Musa reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The Final Hour will not come until a man kills his neighbour, his brother and his father."

66. A person should not injure his neighbour

119. Abu Hurayra said, "The Prophet, may Allah bless him and grant him peace, was asked, 'Messenger of Allah! A certain woman prays in the night, fasts in the day, acts and gives sadaqa, but injures her neighbours with her tongue.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'There is no good in her. She is one of the people of the Fire.' They said, 'Another woman prays the prescribed prayers and gives bits of curd as sadaqa and does not injure anyone.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'She is one of the people of the Garden.'"

120. 'Umara ibn Ghurab reported that an aunt of his told him that she asked 'A'isha, Umm al-Mu'minin, "If a woman's husband desires her and she refuses to give herself to him either because she is angry or not eager, is there anything wrong in that?" "Yes," she replied. "Part of his right over you is that if he desires you when you are on a saddle, you must not refuse him." She said, "I also asked her, 'If one of us is menstruating and she and her husband only have a single cover, what should she do?' She replied, 'She should wrap her wrapper around her and sleep with him. He can have what is above it. I will tell you what the Prophet, may Allah bless him and grant him peace, did on one of his nights with me. I had cooked some barley and made loaf for him. He came in, stopped at the door, and then went into the mosque. When he wanted to sleep, he closed the door, tied up the waterskin, turned the cup over and put out the light. I waited for him and he ate the loaf. He did not go until I fell asleep. Later he felt the cold and came and got me up. "Warm me! Warm me!" he said. I said, "I am menstruating." He said, "Then uncover your thighs," so I uncovered my thighs and he put his cheek and head on my thighs until he was warm. Then a pet sheep belonging to our neighbour came in. I went and took the load away. I disturbed the Prophet, may Allah bless him and grant him peace, and he woke up, so I chased the sheep to the door. The Prophet, may Allah bless him and grant him peace, said, "Take what you got of your loaf and do not injure your neighbour's sheep."'"

121. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A person whose neighbours are not safe from his evil will not enter the Garden."

67. A woman should not disdain anything which her female neighbour gives her, even if it is only the hooves of a sheep

122. 'Amr ibn Mu'adh al-Ashhali reported that his grandmother said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Believing women! Do not let any of you women disdain her female neighbour's gift, even if it is only a burnt sheep's hoof.'"

123. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Muslim women! Muslim women! A woman should not disdain her female neighbour's gift, even if it is only a sheep's hoof."

68. The neighbour's complaint

124. Abu Hurayra said, "A man said, 'Messenger of Allah, I have a neighbour who does me harm.' He said, 'Go and take your things out into the road.' He took his things out into the road. People gathered around him and asked, 'What's the matter?' He replied, 'A neighbour of mine injures me and I mentioned it to the Messenger of Allah, may Allah bless him and grant him peace. He told me, "Take your things out into the road."' They began to say, 'O Allah, curse him! O Allah, disgrace him!' When the man heard that, he came out to him and said, 'Go back to your home. By Allah, I will not harm you.'"

125. Abu Juhayfa said, "A man complained to the Prophet, may Allah bless him and grant him peace, about his neighbour. The Prophet said, 'Take your bags and put them in the road and whoever passes them will curse him.' Everyone who passed him began to curse that neighbour. Then he went to the Prophet, may Allah bless him and grant him peace, and said, 'How many people I met!' He said, 'The curse of Allah is on top of their curse!' Then he told the one who had complained, 'You have enough,' or words to that effect."

126. Jabir said, "A man came to the Prophet, may Allah bless him and grant him peace, to complain to him about the enmity of his neighbour. While he was sitting between the Corner and the Maqam, the Prophet, may Allah bless him and grant him peace, approached with a man who was wearing a white garment. They went to the Maqam where they were praying for the dead. He went up to the Prophet, may Allah bless him and grant him peace, and said, 'May my mother and my father be your ransom, Messenger of Allah! Who is this man I see with you wearing the white garment?' 'You saw him?' he asked. 'Yes,' the man replied. He said, 'Then you have seen much good. That was Jibril, may Allah bless him and grant him peace, the Messenger of my Lord. He kept on recommending that I treat my neighbours well until I thought that he would order me to make them my heirs.'"

69. Someone who harms his neighbour until he forces him to leave

127. Thawban said, "When two men cut each other off for more than three days and one of them dies, then they both die while relations between them are severed and both of them are destroyed. There is no man who wrongs his neighbour to the extent that he forces him until he makes him leave his home who is not destroyed."

70. A Jewish neighbour

128. Mujahid said, "I was with 'Abdullah ibn 'Amr while his slave was skinning a sheep. He said, 'Boy! When you finish, start with the Jewish neighbour.' A man there exclaimed, 'Jewish? May Allah correct you!' He replied, 'I heard the Messenger of Allah, may Allah bless him and grant him peace, recommend that we treat our neighbours well until we feared (or we thought) that he would order us to make them our heirs.'"

VII. Generosity and Orphans

71. Generosity

129. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, was asked, 'Which people are the most generous?" He replied, 'The most generous of them in the sight of Allah are those with the most taqwa.' They said, 'That is not what we are asking about.' He said, 'The most generous of people was Yusuf, the Prophet of Allah, son of the Prophet of Allah, who was the son of the Intimate Friend of Allah (Ibrahim).' They said, 'That is not what we are asking about.' He said, 'Are you asking about those of Arab origin?' 'Yes,' they replied. He said, 'The best of you in the Jahiliyya is the best of you in Islam when you have understanding from Allah)."

72. Kindness to both the pious and the deviant

130. Mundhir at-Tawri reported what Muhammad ibn 'Ali (ibn al-Hanafiyya) said about, "Is the repayment of kindness anything except kindness?" He said, "It is not denied to either the pious or the deviant."

73. The excellence of someone who provides for an orphan

131. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "The person who strives on behalf of the widows and poor is like those who strive in the way of Allah and like those who fast in the day and pray at night."

74. The excellence of someone who provides for his orphan

132. 'A'isha said, "A woman came to me who had two of her daughters with her. She asked me for something, but I could not find anything except for a single date which I gave her. She divided it between her daughters and then got up and left. The Prophet, may Allah bless him and grant him peace, came in and I told him what had happened. He said, 'Whoever looks after these girls in any way and is good to them will have them as a veil from the Fire.'"

75. The excellence of someone who provides for an orphan in the company of his parents

133. Umm Sa'id bint Murra al-Fihri related from her father that the Prophet, may Allah bless him and grant him peace, said, "I and the guardian of an orphan will be in the Garden like these two." (His two fingers)

134. Al-Hasan reported that an orphan used to eat with Ibn 'Umar. One day he called for food and

looked for this orphan but could not find him. He arrived after Ibn 'Umar had finished. Ibn 'Umar called for more food to be brought to him but they did not have any. So he was brought sawiq and honey. He said, "Here, have this! By Allah, you have not been cheated!" Al-Hasan said, "By Allah, Ibn 'Umar was not cheated!"

135. Sahl ibn Sa'd reported that the Prophet, may Allah bless him and grant him peace, said, "I and the guardian of the orphan will be in the Garden like that," indicating his forefinger and middle finger.

136. Abu Bakr ibn Hafs reported that 'Abdullah would not eat unless an orphan was at his table.

76. The best house is a house in which orphans are well treated

137. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The best house among the Muslims is the house in which orphans are well treated. The worst house among the Muslims is the house in which orphans are ill treated. I and the guardian of the orphan will be in the Garden like that," indicating his two fingers.

77. Be like a merciful father to orphans

138. Dawud said, "Be like a merciful father towards the orphan. Know that you will reap as you sow. How ugly poverty is after wealth! More than that: how ugly is misguidance after guidance! When you make a promise to your friend, fulfil your promise. If you do not, it will bring about enmity between you and him. Seek refuge in Allah from a companion who, when you mention something to him, does not help you and who does not remind you when you forget."

139. Al-Hasan said, "I remember a time among the Muslims when their men would shout (to remind their families), 'O family! O family! (Look after) your orphan! Your orphan! O family! O family! (Look after) your orphan! Your poor person! Your poor person! O family! O family! (Look after) your neighbour! Your neighbour!' Time has been swift in taking the best of you while every day you become baser."

Hamza ibn Nujayh said that he heard al-Hasan say, "If you wish, you can see a deviant going 30,000 times deeper into the Fire. What is wrong with him? May Allah fight him! He has sold his portion from Allah for a price of a goat. If you like, you can see him constricted and desirous of the path of Shaytan. There is no one to warn him – neither himself nor anyone else."

140. Asma' bint 'Ubayd said, "I said to Ibn Sirin, 'I have an orphan in my care.' He said, 'Treat him as you would treat your own child. Beat him as you would beat your own child.'"

78. The excellence of a woman who perseveres with her child and does not re-marry

141. 'Awf ibn Malik reported that the Prophet, may Allah bless him and grant him peace, said, "I and a woman who is widowed and is patient with her child will be like these two fingers in the Garden."

79. Disciplining an orphan

142. Shumaysa al-'Atakiyya said, "The disciplining of orphans was mentioned in the presence of

'A'isha and she said, 'I would beat an orphan until he submits.'"

VIII. Children Dying

80. The excellence of someone whose child has died

143. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "No Muslim who has had three of his children die young will enter the Fire, except to expiate an unfulfilled oath."

144. Abu Hurayra reported that a woman came to the Messenger of Allah, may Allah bless him and grant him peace, with a child. She said, "Make supplication for him. I have buried three children." He said, "You have built a strong barrier against the Fire."

145. Khalid al-'Absi said, "A son of mine died and I felt intense grief over his loss. I said, 'Abu Hurayra, have you heard anything from the Prophet, may Allah bless him and grant him peace, to cheer us regarding our dead?' He replied, 'I heard the Prophet, may Allah bless him and grant him peace, say, "Your children are roaming freely in the Garden."'"

146. Jabir ibn 'Abdullah said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'If anyone has three of his children die young and resigns them to Allah, he will enter the Garden.' We said, 'Messenger of Allah, what about two?' 'And two,' he said." Mahmud ibn Labid said to Jabir, "By Allah, I think that if you had asked, 'And one?' he would have given a similar answer." He said, "By Allah, I think so too."

147. same as 144, different isnad.

148. Abu Hurayra reported, "A woman came to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'Messenger of Allah! We cannot come to sit with you, so set aside a day when we can come.' He said, 'Your appointed place is the house of so-and-so.' He came to the women at that time. Part of what he said to them was, 'There is no woman among you who has three children die, resigning them to Allah, who will not enter the Garden.' A woman said, 'And if it is two?' He replied, 'And if it is two.'"

149. Umm Salim said, "While I was with the Prophet, may Allah bless him and grant him peace, he said, 'Umm Salim! There is no Muslim couple who have three of their children die without Allah admitting them to the Garden by virtue of His mercy to them.' I said, 'And if there are two?' He said, 'And if there are two.'"

150. Al-Hasan reported that Sa'sa'a ibn Mu'awiya told him that he met Abu Dharr finding him alone without any relatives and asked, "Don't you have any children, Abu Dharr?" He said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'There is no Muslim who has three of his children die before they reach puberty without Allah admitting him to the Garden by virtue of His mercy to them. There is no man who frees a Muslim with Allah Almighty making each of the limbs of the one who is freed a ransom for each of the emancipator's limbs.'"

151. Anas ibn Malik reported that the Prophet, may Allah bless him and grant him peace, said, "If

someone has three children die before they reach puberty, Allah will admit him and them to the Garden by virtue of His mercy."

81. Someone whose miscarried child dies

152. Sahl ibn al-Hanzala, who had no children, said, "I would prefer to have a miscarried child while I am a Muslim and resign that child to Allah than to have the entire world and what it contains."

153. 'Abdullah reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Which of you prefers the money of heirs to his own money?" "Messenger of Allah," they replied, "there is none of us who does not prefer his own wealth to that of his heirs." The Messenger of Allah, may Allah bless him and grant him peace, said, "Know that there is not one of you who does not prefer his heirs' money to his own. Your wealth is what you have spent (for Allah) and the wealth of your heirs is what you leave."

154. He said that the Messenger of Allah, may Allah bless him and grant him peace, said, "Who do you reckon to be the childless among you?" They said, "They are those who do not have any children." No," he said, "The childless are those who have not sent any of their children ahead (i.e. none of their children have died)."

155. He reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Who do you reckon to be the one who most often throws people down (in a fight)?" They replied, "The one whom men do not throw down." He said, "No the one who throws people down is the person who controls himself when he is angry."

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IX. Being a master

82. Being a good master

156. 'Ali ibn Talib reported that when the illness of the Prophet, may Allah bless him and grant him peace, deepened, he said, "'Ali! Bring me a page on which I can write something for my community after which they will not go astray." 'Ali said, "I feared that he would die before I could do that, so I said, 'I will remember better than the paper.' His head was between my forearm and my leg. He recommended the prayer, zakat and kind treatment of slaves. he spoke like that until he died." He commanded him to testify, "There is no god but Allah and Muhammad is His slave and Messenger. Anyone who testifies to that is saved from the Fire."

157. 'Abdullah reported that the Prophet, may Allah bless him and grant him peace, said, "Respond to invitations. Do not reject gifts. Do not beat Muslims."

158. 'Ali reported that the last words of the Prophet, may Allah bless him and grant him peace, were: "The prayer! The prayer! Fear Allah concerning your slaves!"

83. Being a bad owner

159. Abu'd-Darda' used to say to people. "We know you better than the veterinarian knows his animals. We recognise the best of you from the worst of you. The best of you is the one whose good is hoped for and the one whose evil you are safe from. As for the worst of you, that is the person whose good is not hoped for and whose evil you are not safe from and he does not free slaves."

160. Abu Umama said, "Ingratitude is typified by someone who refuses to give, lives alone, and beats his slave."

161. Al-Hasan reported that a man ordered one of his slaves to draw water using one of his camels and the man fell asleep. The master came with a torch and put it in his face and the slave fell into the well. In the morning, the slave went to 'Umar ibn al-Khattab and 'Umar saw what had happened to his slave and therefore 'Umar set him free."

84. Selling a slave among the Bedouins

162. 'Amra reported that 'A'isha had made one of her slavegirls a mudabbar (one who would be set free after her death). Then 'A'isha became ill and her nephews consulted a gypsy doctor. He said, "You are asking me for information about a bewitched woman. A slavegirl of hers has bewitched her." 'A'isha was told and asked the girl, "Have you put a spell on me?" "Yes," she replied. "Why?' she asked. "Because you will never free me," she answered. Then 'A'isha said, "Sell her to the worst masters among the Arabs."

85. Forgiving a slave

163. Abu Umama said, "The Prophet, may Allah bless him and grant him peace, came with two slaves and gave one of them to 'Ali and said, 'Do not beat him. I have forbidden beating the people of the prayer and I saw him praying before we came.' He gave Abu Dharr a slave and said, "I recommend that you treat him well,' so Abu Dharr set him free. He said, 'What have you done?' He replied, 'You commanded me to treat him well, so I set him free.'"

164. Anas said, "The Prophet, may Allah bless him and grant him peace, came to Madina without any servant. Abu Talha took my hand and brought me to the Prophet, may Allah bless him and grant him peace, and said, 'Prophet of Allah!' This is Anas, a clever and intelligent boy. Let him serve him.'"

Anas said, "I served him when he was at home and on journeys from the time he came to Madina until he died, may Allah bless him and grant him peace. He never said to me about anything I had done, 'Why did you do this?' nor did he say to me about something I had not done, 'Why did you not do such-and-such?'"

86. When a slave steals

165. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When a slave steals, sell him, even for a half an awqiya."

87. A slave who commits wrong actions

166. Laqit ibn Sabira reported that his father said, "I went to the Prophet, may Allah bless him and grant him peace, when a shepherd had driven a lamp into the evening pasture. The Prophet, may Allah bless him and grant him peace, said, 'Do not suppose that we have a hundred sheep and do not want to give you more than only a lamb. When the shepherd brought the lamb, we sacrificed a sheep in its place.'"

Laqit said, "Part of what he said is, 'Do not beat your wife as you would beat your slavegirl. When you wash your nose, snuff up water freely unless you are fasting.'"

88. Someone who finishes something for his slave, fearing people's bad opinion

167. Abu'l-'Aliyya said, "We were ordered to finish off things for the servant and to measure and count because we did not want to allow them to accustom themselves to bad habits nor for anyone to think evil of us."

80. Someone who counts things for his slave fearing people's opinion

168. Salman said, "I count the soup bones for my slave, fearing people's opinion."

169. same as 168.

90. Disciplining the servant

170. Yazid ibn 'Abdullah said, "'Abdullah ibn 'Umar sent a slave of his with some gold or silver - and he changed it and deferred the exchange (i.e. he changed gold into silver or vice versa and did not take

the money straightaway. This is haram.) Then he went back to Ibn 'Umar who gave him a painful beating. He said, 'Go and take what is mine and do not exchange it!'"

171. Abu Mas'ud said, "I was beating a slave of mine when I heard a voice behind me, 'Know, Abu Mas'ud, that Allah is able to call you to account for this slave.' I turned around and there was the Messenger of Allah, may Allah bless him and grant him peace. I said, 'Messenger of Allah, he is free for the sake of Allah!' He said, 'If you had not done that, the Fire would have touched you (or the Fire would have burned you).'"

91. Do not say, "May Allah make your face ugly"

172. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Do not say, 'May Allah make your face ugly.'"

173. Abu Hurayra said, "Do not say, 'May Allah make your face ugly and any face like your face.' Allah Almighty created Adam, may Allah bless him and grant him peace, in the form that He ordained."

92. Avoid striking the face

174. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "When one of you strikes his servant, let him avoid his face."

175. Jabir said, "The Prophet, may Allah bless him and grant him peace, passed by an animal which had been branded and its nostrils were smoking. The Prophet, may Allah bless him and grant him peace, said, 'Allah curses any person who does this. No one should mark the face nor strike it.'"

93. Someone who slaps his slave should free him even though he is under no obligation to do so

176. Hilal ibn Yasaf said, "We used to sell linen in the house of Suwayd ibn Muqarrin. A slavegirl came out and said something to one of the men and that man slapped her. Suwayd ibn Muqarrin asked him, 'Did you slap her face? We were seven and we only had a single servant. Then one of us slapped her and the Prophet, may Allah bless him and grant him peace, ordered him to set her free.'"

177. Ibn 'Umar said, "I heard the Prophet, may Allah bless him and grant him peace, say, 'The expiation for someone who slaps his slave or beats him more than he deserves is to set him free.'"

178. Mu'awiya ibn Muqarrin said, "I slapped a mawla of mine and he fled. Then my father called me and said, 'I will tell you a story. We, the sons of Muqarrin, were seven, and we had one servant. Then one of us slapped her and that was mentioned to the Messenger of Allah, may Allah bless him and grant him peace. He said, 'Order them to set her free.' The Prophet, may Allah bless him and grant him peace, was told. 'She is the only servant they have.' He said, 'Then let them hire her and when they no longer need her, let her go on her way.'"

179. Shu'ba said, "Muhammad ibn al-Munkadir said to me, 'What is your name?' I replied, 'Shu'ba.' He said, 'Abu Shu'ba related to me that when Suwayd ibn Muqarrin al-Muzani saw a man strike his slave, he said. 'Do you not know that the face is forbidden? In the time of the Messenger of Allah, may Allah bless him and grant him peace, we were seven brothers and we only had one servant. Then one of us

slapped him (sic.) and the Prophet, may Allah bless him and grant him peace, commanded that we set him free.'"

180. Abu 'Umar Zadhan said, "We were with Ibn 'Umar when he summoned a slave of his whom he had beaten and he uncovered his back. 'Does it hurt?' he asked. 'No,' he replied. Then he set him free. He picked up a stick from the ground and then said, 'I do not have a reward (for him) worth as much as this stick.' I asked, 'Abu 'Abdu'r-Rahman, why do you say this?' He replied, 'I heard the Prophet, may Allah bless him and grant him peace, say, "The expiation of someone who beats a slave more than he deserves or slaps his face is that he must set him free."'"

94. The *qisas* (retaliation) of the slave

181. 'Ammar ibn Yasir said, "None of you beats his slave unjustly without the slave receiving retaliation from him on the Day of Rising."

182. Abu Layla said, "Salman went out and when his animal fodder fell from the manger, he told his servant, 'If it were not that I fear retaliation, I would make you hurt (i.e. by beating you)."

183. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Give people their rights. Even the hornless sheep will take retaliation from the horned sheep."

184. Umm Salama reported that the Prophet, may Allah bless him and grant him peace, was in his house and called for a slave of his (or hers) and she was slow in coming. The anger showed in his face. Umm Salama went to the curtain and found the slavegirl playing. He had a siwak-stick with him and said, '"Were it not that I fear retaliation on the Day of Rising with this siwak."

Muhammad ibn al-Haytham added: She was playing with an animal. He said, "When the Prophet, may Allah bless him and grant him peace, brought her, Umm Salama said, 'Messenger of Allah! Let her swear that she did not hear you!' She said, 'He had a siwak stick in his hand.'"

185. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "On the Day of Rising, retaliation will be taken from anyone who gives a beating."

186. same as 185.

95. "Clothe them from the clothes you yourself wear."

187. 'Ubada ibn al-Walid said, "My father and I went out to seek knowledge from the Ansar in this area before they died. The first one we met was Abu'l-Yasar, the Companion of the Prophet, may Allah bless him and grant him peace, who had been one of his salves. Abu'l-Yasar was wearing one striped robe and one mu'afiri robe and his slave was also wearing one striped robe and one mu'afiri robe. I said to him, 'Uncle! Why don't you take your slave's striped robe and give him your mu'afiri robe, or take his mu'afiri robe and give him your striped robe? Then he would have a complete outfit and you would have a complete outfit.' He wiped his head and said, 'O Allah, bless him in it! Nephew, these two eyes of mine have seen and these two ears of mine have heart and my heart has retained,' and he pointed towards his heart, 'that the Prophet, may Allah bless him and grant him peace, said, "Feed them from what you yourself eat and clothe them from the clothes you yourself wear." It is easier for me to give him the goods of this world than to have my good actions taken away from me on the Day of Rising.'"

188. Jabir ibn 'Abdullah said, "The Prophet, may Allah bless him and grant him peace, advised that slaves should be well-treated. He said, 'Feed them from what you eat and clothe them from what you wear. Do not punish what Allah has created.'"

96. Insulting slaves

189. Al-Ma'rur ibn Suwayd said, "I saw Abu Dharr wearing a robe and his slave was also wearing a robe. We asked him about that and he said, 'I insulted a man and he complained about me to the Prophet, may Allah bless him and grant him peace, and the Prophet, may Allah bless him and grant him peace, said to me, 'Did you insult him by his mother?' 'Yes,' I replied. He said, 'Your brothers are your property. Allah has put them under your authority. If someone has his brother under his authority, he should feed him from what he eats and clothe him from what he wears and not burden him with anything that will be too much for him. If you burden him with what will be too much for him, then help him.'"

97. Should a person help his slave?

190. Sallam ibn 'Amr reported from one of the Companions of the Prophet, may Allah bless him and grant him peace, said, "Your slaves are your brothers, so treat him well. Ask for their help in what is too much for you and help them in what is too much for them."

191. Abu Hurayra said, 'Help the worker in his work. The one who works for Allah will not be disappointed," i.e. the servant.

98. Do not burden a slave with work which he is incapable of doing

192. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "The slave has his food and clothing. Do not burden a slave with work which he is incapable of doing."

193. Same as 192.

194. Ma'rur said, "We passed by Abu Dharr and he was wearing a garment and his slave had a robe on. We said, 'Why do you not take this and give this man something else instead of the robe?' He replied that the Prophet, may Allah bless him and grant him peace, said, 'Allah has put your brothers under your authority. If someone has his brother under his authority, he should feed him from what he eats and clothe him from what he wears and not burden him with what will be too much for him. If he burdens him with what will be too much for him, he should help him.'"

99. A man's maintenance of his slave and servant is *sadaqa*

195. Al-Miqdam heard the Prophet, may Allah bless him and grant him peace, say, "What you feed yourself is *sadaqa*. What you feed your child, your wife and your servant is *sadaqa*."

196. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The best *sadaqa* is that which leaves you free of want. The upper hand is better than the lower hand. Begin with those you look after. Your wife says, 'Spend on me or divorce me.' Your slave says, 'Spend on me or sell me.' Your child asks, 'On whom can we rely?'"

197. Abu Hurayra said, "The Prophet, may Allah bless him and grant him peace, commanded *sadaqa*.

A man said, 'I have a dinar.' He said, 'Spend it on yourself.' He said, 'I have another.' He said, 'Spend it on your wife.' He said, 'I have another.' He said, 'Spend it on your servant and then on whomever you see fit.'"

100. When someone dislikes eating with his slave

198. Ibn Jurayj related that Abu'z-Zubayr heard him ask Jabir about when a man's servant has finished his work and heat (i.e. cooking). Did the Prophet, may Allah bless him and grant him peace, command that the servant be invited to eat? "Yes," he replied. If one of you dislikes to have his servant eat with him, he should give him his food by his own hand.'"

101. A slave should eat from what his master eats

199. Jabir ibn 'Abdullah said, "The Messenger of Allah, may Allah bless him and grant him peace, advised that slaves be well treated. He said, 'Feed them from what you eat and clothe them from what you wear and do not punish Allah's creation.'"

102. Does a man's servant sit with him when he eats?

200. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "When one of your servants brings you food, he should sit with him. If you do not accept that, then you should give it to him.'"

201. Abu Mahdhura said, "I was sitting with 'Umar when Safwan ibn Umayya brought him a bowl which some people were carrying in a robe. They set it down in front of 'Umar. 'Umar then invited some poor people and some slaves belonging to the people around him and they ate with him. Then he aid, 'Allah will do a people or else he said, 'Allah will curse a people' who dislike having their slaves eat with them.' Safwan said, 'By Allah, we do not dislike them, but we prefer ourselves to them, and by Allah, we do not find good food which we can eat and feed it to them as well.'"

103. When a slave advises his master

202. 'Abdullah ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the slave advises his master and is assiduous in the worship of his Lord, he receives a double reward."

203. Salih ibn Hayy reported that a man said to 'Amir ash-Shu'bi, "Abu 'Amr! We say that when a man frees his umm walad and then marries her, he is like the one who rides his camel." 'Amir said, "Abu Burda related to me from his father that the Messenger of Allah, may Allah bless him and grant him peace, said to them: 'Three have a double reward: one of the People of the Book who believes in his Prophet and then believes in Muhammad has two rewards. When a slave carries out the due of Allah and the due of his master, he has a double reward. And (the third is) a man who has a slavegirl with whom he has intercourse and teaches her well and instructs her well and then sets her free and marries her. He has two rewards.'"

'Amir said, "We have given it to you for nothing. He was on his way to Madina.

204. Abu Musa reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The slave who is excellent in the worship of his Lord and fulfils the duties of obedience and counsel

which he owes to his master, has two rewards."

205. Abu Burda reported from his father that the Messenger of Allah, may Allah bless him and grant him peace, said, "The slave has two rewards when he carries out Allah's due in worship (or he said that he is excellent in his worship) and the right of his owner who owns him."

104. The slave is a guardian

206. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "All of you are shepherds and each of you is responsible for his flock. The amir of a people is a shepherd and he is responsible for his flock. A man is the shepherd of the people of his house and he is responsible for his flock. A man's slave is the shepherd of his master's property and he is responsible for it. Each of you is a shepherd and each of you is responsible for his flock."

207. Abu Hurayra said, "When a slave obeys his master, he has obeyed Allah Almighty. When he rebels against his master, he rebels against Allah Almighty."

105. The person who wished he were a slave

208. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the Muslim slave performs the due of Allah and the due of his master, he will have two rewards."

Abu Hurayra said, "By the One who has the soul of Abu Hurayra in His hand! If it had not been for jihad in the Way of Allah, the hajj, and dutifulness to my mother, I would wish to die a slave!"

106. Do not say "*'abdî*" (my slave)

209. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "None of you should say, 'My slave (*'abdi*)' or 'my slavegirl (*amati*)' All of you are slaves of Allah and all of your women are slaves of Allah. Rather you should say, 'My boy (*ghulami*)', my slavegirl (*jariyyati*)', 'my lad (*fatayi*)' or 'my girl (*fatati*).'"

107. Does one say "my master (*sayyidi*)"?

210. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "None of you should say 'my slave (*'abdi* or *amati*)' and a slave should not say, 'my lord (*rabbi* or *rabbati*)'. They should say, 'my boy' or 'my girl' (*fatayi* and *fatati*) and 'my master' or 'mistress' (*sayyidi* and *sayyidati*)'. All of you are slaves, and the Lord is Allah, Almighty and Exalted."

211. Mutarrif reported that his father said, "I went in the delegation of the Banu 'Amir to the Prophet, may Allah bless him and grant him peace. They said, 'You are our master.' He said, 'The Master is Allah.' They said, 'The best of us in excellence and the greatest of us in generosity.' He said, 'Say what you like, but do not let Shaytan provoke you.'"

X. Responsibility

108. A man is the shepherd of his family

212. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, "All of you are shepherds and each of you is responsible for his flock. A man is the shepherd of the people of his house and he is responsible. A woman is the shepherd of the house of her husband and she is responsible. Each of you is a shepherd and each is responsible for his flock."

213. Abu Sulayman Malik ibn al-Huwayrith said, "We came to the Prophet, may Allah bless him and grant him peace, being young men of a similar age. We spent twenty nights with him. He thought that we desired our own people and he asked us about those of our family we had left behind, and we told him. He was merciful and kind, and said, 'Go back to your family. Instruct and command them. Pray as you have seen me praying. When it is time for the prayer, then let one of you give the adhan and let the oldest of you lead the payer.;:

109. A woman is a shepherd

214. Ibn 'Umar reported that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "All of you are shepherds and each of you is responsible for his flock. A woman is the shepherd of the house of her husband and she is responsible as is the servant in regard to his master's property."

He said, "I heard these words from the Prophet, may Allah bless him and grant him peace, and I reckoned that the Prophet, may Allah bless him and grant him peace, said, "and the man regarding his father's property."

110. Someone for whom a favour is done and he repays the favour

215. Jabir ibn 'Abdullah al-Ansari reported that the Prophet, may Allah bless him and grant him peace, said, "Whoever has a favour done for him should repay it. If he cannot find anything he can use to repay it, he should praise the one who did it. When he praises him, he thanks him. If he is silent, he is ungrateful to him. If someone adorns himself with something he has not been given, it is as if he was wearing a false garment."

216. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who seeks refuge in Allah will find refuge with Him. Anyone who asks from Allah will be receive. Anyone who does a favour should repay it. If you do not find anything, then make supplication for the doer of the favour so that he knows that you have repaid him."

111. Someone who cannot repay someone should make supplication for him

217. Anas reported that the Muhajirun said, "Messenger of Allah, the Ansar have taken all the reward!" He said, "No, not as long as you make supplication for them and praise them for it."

112. The one who does not thank people

218. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Allah does not thank the person who does not thank people."

219. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Allah ta'ala said to the self, 'Go forth.' It replied, 'I only go forth reluctantly.'"

113. A man's maintenance of his brother

220. Abu Dharr reported that the Prophet, may Allah bless him and grant him peace, was asked, "What action is best?" He replied, "Belief in Allah and jihad in His way." He was asked, "Which slaves are best?" He replied, "The highest in price and most precious to their people." He said, "What do you think I should do if I am unable to fight?" He replied, "Help someone in trouble or work for someone who does not work." He asked, "What do you think that I should do if I am too weak (to act accordingly)?" He replied, "Spare people your evil. That is a sadaqa which you bestow on yourself."

XI. Correctness

114. The people of correctness in this world are the people of correctness in the Next World

221. Qabisa ibn Burma al-Asadi said, "I was with the Messenger of Allah, may Allah bless him and grant him peace, and I heard him say, 'The people of correctness in this world are the people of correctness in the Next World. The people of the incorrect in this world are the people of the incorrect in the Next World."

222. Harmala ibn 'Abdullah went to the Prophet, may Allah bless him and grant him peace, and stayed with him until the Prophet, may Allah bless him and grant him peace, until the Prophet, may Allah bless him and grant him peace, recognised him. He said, "When we set out, I told myself, 'By Allah, I will go to the Prophet, may Allah bless him and grant him peace, so that I will have more knowledge. I went in the evening until I was in front of him. I asked, 'What do you command me to do?' He replied, 'Harmala, do what is correct and avoid the incorrect.' Then I went back to the caravan. Then I came back again until I was in my place near him. I asked, 'Messenger of Allah, what do you command me to do?' He replied, 'Harmala, do what is correct and avoid the incorrect. Find out what you like to hear people tell you when you are with them. When you leave me, behave in that manner. Find out what you dislike for people to day to you. When you leave me, avoid that.' When I returned, I thought that these two statements did not omit anything."

223. Salman said, "The people of correctness in this world are the people of correctness in the Next World."

Abu 'Uthman said that the Messenger of Allah, may Allah bless him and grant him peace, said words to that effect.

115. Every correct action is *sadaqa*

224. Jabir ibn 'Abdullah reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Every correct action is sadaqa."

225. Abu Musa reported that the Prophet, may Allah bless him and grant him peace, said, "Every Muslim must give sadaqa." They said, "And if he does not find anything (to give)?" He replied, "Then he should work his hands, benefit himself and then give sadaqa." They asked, "And if he is unable to or does not do it?" He replied, "Then he should help someone with a great need." They said, "And if he does not do it?" He replied, "Then he should command the good or command the correct." They said, "And if he does not do that?" They said, "He should refrain from evil. That is sadaqa for him."

226. Same as 220.

227. Abu Dharr reported that it was said, "Messenger of Allah, the wealthy people have taken all the rewards. They pray as we pray. They fast as we fast, but they give sadaqa from their excess wealth." He said, "Has Allah not given you something to give as sadaqa? Every time you praise or glorify Allah, that is sadaqa. There is sadaqa is sexual intercourse." He was asked, "Is there sadaqa in satisfying one's appetite?" He replied, "If he does it in a haram manner, is that not a wrong action? Similarly if he does it in a halal manner, he receives a reward."

116. Removing harmful things

228. Abu Barza al-Aslami said, "I said, 'Messenger of Allah, show me an action by which I will enter the Garden!" He said, 'Remove harmful things from people's path.'"

229. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "A man came across a thorn in the road and said, 'I will remove this thorn so that it does not harm a Muslim man.' For that reason he was forgiven."

230. Abu Dharr reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "I was shown the actions of my Community both good and evil and I found that one of their good actions is removing harmful things from the road, I found that one of the evil actions was spit in the mosque which is not buried."

117. Correct Words

231. 'Abdullah ibn al-Khatami reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Every act of kindness is sadaqa."

232. Anas said, "When the Prophet, may Allah bless him and grant him peace, was given something, he used to say, 'Take it to so-and-so. She was a friend of Khadija's. Take it to the house of so-and-so. She loved Khadija."

233. Same as 231, but from Hudhayfa.

118. Going out to a vegetable garden and carrying things in a sack on one's shoulder to one's family

234. 'Amr ibn Qurra al-Kindi said, "My father offered his sister in marriage to Salman. He refused and then married a mawla of his called Buqayra. Abu Qurra heard that there were bad feelings between Hudhayfa and Salman. He went to talk to him (Salman) about this. He was told that he was in a vegetable garden which belonged to him and went and met him there. Salman had a sack of vegetables. He put his stick in the knot of the sack and put it on his shoulder. Abu Qurra asked, 'Abu 'Abdullah, what is the trouble between you and Hudhayfa?' Salman replied, *'Man is prone to be impetuous.'* (17:11)

"They went to Salman's house. Salman went into his house and said, 'Peace be upon you.' Then he gave Abu Qurra permission to enter and he came in. There was a fibre mat placed over the doorway and there were some bricks by his head and a saddle. He said, 'Sit on the rug of your mawla which she has put out for herself.' Then he began to speak to him. He said, 'Hudhayfa has related certain things

which the Messenger of Allah, may Allah bless him and grant him peace, said in anger to some people. I began to be questioned about them and I said, "Hudhayfa knows best what he says, but I dislike for there to be rancour between people." Hudhayfa was brought and it was said to him, "Salman neither confirms nor denies what you say."'

"Salman said, 'Hudhayfa came to me and said, "Salman, son of Salman's mother!" I said, "Hudhayfa, son of Hudhayfa's mother! You must stop this or I will write to 'Umar about you!" After I had alarmed him by speaking of 'Umar, he left me. The Messenger of Allah, may Allah bless him and grant him peace, said, "I am one of the children of Adam. Whatever salve of my community I curse or abuse when he does not deserve it, Make that a prayer a blessing for him."'"

235. Ibn 'Abbas said, " 'Umar said, 'Let us go forth to the land of our people.' Ubayy ibn Ka'b and I were at the back of the people. A cloud gathered. Ubayy said, 'O Allah, remove its harm from us!' We met the people and their mounts were wet. They said, 'What fell on us did not fall on you!' I said, 'He asked Allah Almighty to remove its harm from us.' 'Umar said, 'Why didn't you include us in your supplication?'"

119. Going out to an estate

236. Abu Salama said, "We went to Abu Sa'id al-Khudri with a friend. I said, 'Will you go with us to the date palms?' He went out wearing a black-bordered cloak of his."

237. Umm Musa said, "I heard 'Ali say that the Prophet, may Allah bless him and grant him peace, commanded 'Abdullah ibn Mas'ud to climb a tree and bring him something from it. His Companions looked at 'Abdullah's thigh and laughed at its thinness. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Why are you laughing? 'Abdullah's foot is heavier in the balance than the mountain of Uhud.'"

XII. Dealing with people cheerfully

120. A Muslim is the mirror of his brother

238. Abu Hurayra said, "A believer is the mirror of his brother. When he sees a fault in it, he should correct it."

239. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "A believer is the mirror of his brother. A believer is the brother of another believer. He protects him against loss and defends him behind his back."

240. Al-Mustawrid reported that the Prophet, may Allah bless him and grant him peace, said, "If anyone eats a meal at the expense of a Muslim's honour, Allah will feed him a like amount of Hellfire. If anyone clothes himself with a garment at the expense of a Muslim's honour, Allah will clothe him with a like amount of Hellfire. If anyone achieves a position of showing-off and hypocrisy at the expense of a Muslim's honour, Allah will put him in a position of showing-off and hypocrisy on the Day of Rising.

121. Playing and joking which is not permitted

241. 'Abdullah ibn as-Sa'ib reported that his grandfather said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'None of you should take the goods of his companion, either in jest or seriously. When one of you takes his companion's staff, he should return it to him.'"

122. The person who guides to good

242. Abu Mas'ud al-Ansari said, "A man came to the Prophet, may Allah bless him and grant him peace, and said, 'My camel has become exhausted, so give me a mount.' He replied, 'I do not have any. But go to so-and-so and perhaps he will give you one.' He went to that man and he gave him a mount. Then he went back to the Prophet, may Allah bless him and grant him peace, and told him. He said, 'Whoever guides to good has the like of the reward of the person who actually does it.'"

123. Excusing and pardoning people

243. Anas reported that a Jewish woman brought the Prophet, may Allah bless him and grant him peace, poisoned sheep. He ate from it and she was brought. It was asked, "Should we not kill her?" "No," he replied.

He said, "I continued to recognise the poison in the sighs of the Messenger of Allah, may Allah bless him and grant him peace."

244. 'Abdullah ibn az-Zubayr said on the minbar, *"Make allowances for people and command what is right and turn away from the ignorant."* (7:199) He said, "By Allah, we are only commanded by this ayat to accept people's character. By Allah, I will accept people's character as long as I am with them."

245. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Teach and make things easy and not difficult. When one of you is angry, he should be silent."

124. Cheerfulness towards people

246. 'Ata' ibn Yasar said, "I met 'Abdullah ibn 'Amr ibn al-'As and I said, 'Tell me about the description of the Messenger of Allah, may Allah bless him and grant him peace, in the Torah.' 'Yes,' he said, 'By Allah, he is described in the Torah partly as he is described in the Qur'an: "O Prophet, We have sent you as a witness, a bearer of good news and a warner and a protection to the unlettered. You are My slave and Messenger. I have called you the trusty one who is neither coarse nor harsh nor loud in the markets. Allah Almighty will not take him until He has made the crooked community straight by him so that they say, "There is no god but Allah," and by it they will open blind eyes, deaf ears and covered hearts.'"

247. 'Abdullah ibn 'Ata' said, "This ayat which is in the Qur'an, *'O Prophet, We have sent you as a witness, a bringer of good news and a warner'* (33:45) is found in the Torah in a similar form."

248. Mu'awiya said, "I heard some words from the Prophet, may Allah bless him and grant him peace, by which Allah helped me." Jubayr ibn Nufayr said, "I heard him say that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "If you openly show your suspicions of people, you will corrupt them.' Therefore I do not show my suspicions of people openly so that I will not corrupt them."

249. Abu Hurayra said, "These two wars of mine have heard and these two eyes of mine have seen the

Messenger of Allah, may Allah bless him and grant him peace, take the palms of al-Hasan or al-Husayn in both his hands. His feet were on the feet of the Messenger of Allah, may Allah bless him and grant him peace. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Climb up.' The boy climbed until his feet reached the chest of the Messenger of Allah, may Allah bless him and grant him peace, and hen the Messenger of Allah, may Allah bless him and grant him peace, said, 'Open your mouth.' Then he kissed him and said, 'O Allah, love him for I love him!'"

125. Smiling

250. Jarir said, "Since the time I became Muslim, the Messenger of Allah, may Allah bless him and grant him peace, never saw me without smiling at me." The Messenger of Allah, may Allah bless him and grant him peace, said, "A man from the best of Dhu Yaman will enter by this door whose face has been touched by an angel." Then Jarir came in.

251. 'A'isha said, "I never saw the Prophet, may Allah bless him and grant him peace, laugh until I could see his uvula. He used to smile, may Allah bless him and grant him peace." She said, "When he saw a cloud or wind, distress could be seen in his face." She said, "Messenger of Allah, when people see a cloud, they rejoice, hoping that there will be rain in it. Yet when you see it, I see distress in your face." He replied, "'A'isha, what will assure me that there is no painful punishment in it? People have been punished by wind. Some people saw the punishment and stated, 'This is a rain cloud coming to us.'"

126. Laughter

252. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Laugh little. Much laughter kills the heart."

253. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Do not laugh a lot. Much laughter kills the heart."

254. Abu Hurayra said, "The Prophet, may Allah bless him and grant him peace, went out to a group of his Companions who were laughing and talking. He said, 'By the One in whose hand my soul is, if you knew what I knew, you would laugh little and weep much.' Then he left and the people were weeping. Then Allah Almighty revealed to him, 'Muhammad! Why did you make My slaves despair?' The Prophet, may Allah bless him and grant him peace, said, "Give good news, guide people and draw near to one another.'"

127. When he faced someone, he faced him completely, and when he turned away, he turned away completely

255. Abu Hurayra said, "When he faced someone, he faced him completely. When he turned away, he turned away completely. I have never seen anyone like him and I will never see anyone like them."

XIII. Consulation

128. Someone who is consulted is in a position of trust

256. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, asked Abu'l-

Haytham, "Do you have a servant?" "No," he replied. He said, "Come to us when we get some captives." The Prophet, may Allah bless him and grant him peace, was brought only two captives. Abu'l-Haytham came to him and the Prophet, may Allah bless him and grant him peace, said, "Choose between them." "Choose for me, Messenger of Allah," he replied. The Prophet, may Allah bless him and grant him peace, said, "The person who is consulted is in a position of trust. Take this one. I have seen him pray. Treat him well." Abu'l-Haytham's wife said, "You will not live up to the words of the Prophet, may Allah bless him and grant him peace, about him until you set him free." "He is free," he stated.

The Prophet, may Allah bless him and grant him peace, said, "Allah did not sent Prophet or kahlif but that he has two confidants: a confidant who commands him to do what is correct and forbids what is bad, and a confidant who will not fall short in corrupting you. Anyone who is protected from the evil confidant has been protected."

129. Consultation

257. 'Amir ibn Dinar said, "Ibn 'Abbas recited (this ayat), 'Consult with them about the matter.' (3:159)"

258. Al-Hasan said, "People never seek advice without being guided to the best possibility available to them." Then he recited, "and manage their affairs by mutual consultation." (42:38)

130. The wrong action of someone who gives his brother misguided advice

259. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who attributes words to me which I did noy say should take his seat in the Fire. Anyone who gives his Muslim brother misguided advice when he consults has betrayed him. If anyone gives a fatwa which is not firm, the wrong action of that rests on the one who gave the fatwa."

XIV. Dealings with people and good character

131. Love between people

260. Abu Hurayra that the Prophet, may Allah bless him and grant him peace, said, "By the One in whose hand my soul is, you will not enter the Garden until you submit. You will not submit until you love one another. Extend the greeting to one another and you will love one another. Beware of hatred, for it is the razor. I do not tell you that it shaves the hair, but it shaves away the deen."

132. Friendship

261. 'Abdullah ibn 'Amr ibn al-'As reported that the Prophet, may Allah bless him and grant him peace, said, "The souls of two believers should meet in the course of a day even if they do not actually see each other."

262. 'Umayr ibn Ishaq said, "We used to say that the first thing to be removed from people would be friendship."

133. Joking

264. Anas ibn Malik said, "The Messenger of Allah, may Allah bless him and grant him peace, came upon a group of women which included Umm Sulayman. He said, 'Anjasha!* Be gentle when you drive the glass vessels!"

Abu Qilaba said about this, "The Prophet, may Allah bless him and grant him peace, used an expression which some of you use in jest. He said, 'When you drive the glass vessels!'"

[*Anjasha was a singer of camel-songs who drove the camels along. 'Glass vessels' refers to the women on the camels.]

265. Abu Hurayra reported that the people said, "Messenger of Allah, you joke with us!" He replied, "But I only speak the truth."

266. Bakr ibn 'Abdullah reported that the Companions of the Prophet, may Allah bless him and grant him peace, used to throw melons at one another. He said, "If these were real, they would be men."

267. Ibn Abi Mulayka said, "'A'isha was joking with the Messenger of Allah, may Allah bless him and grant him peace. Her slavegirl said, 'Messenger of Allah, some of the women who make jokers in this quarter are from Kinana!' The Prophet, may Allah bless him and grant him peace, said, 'Rather some of our jokesters in this quarter.'"

268. Anas ibn Malik said, "A man came to the Prophet, may Allah bless him and grant him peace, to ask him for a mount. He said, 'I will give you a she-camel's foal to ride.' He exclaimed, 'Messenger of Allah, what can I do with a she-camel's foal?' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Are camels born from anything other than she-camels?'"

134. Joking with a child

269. Anas ibn Malik said, "The Prophet, may Allah bless him and grant him peace, used to mix with us to the extent of asking a younger brother of mine, 'Abu 'Umayr! What has happened to the little sparrow?'"

270. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, took al-Hasan or al-Husayn by the hand and then put his feet on top of his own feet and said, "Climb up."

135. Good character

270 (sic) Abu'd-Darda' reported that the Prophet, may Allah bless him and grant him peace, said, "There is nothing which weighs heavier in the balance than good character."

271. 'Abdullah ibn 'Amr said, "The Prophet, may Allah bless him and grant him peace, was neither coarse nor loud. He used to say, "The best of you is the one who has the best character."

272. 'Amr ibn Shu'ayb reported from his grandfather that the Prophet, may Allah bless him and grant him peace, said, "Shall I tell you about who among you I love the most and the one who will be seated closest to me on the Day of Rising?" The people were silent, so he repeated that two or three times. Then the people said, "Yes, Messenger of Allah." He said, "The one among you with the best character."

273. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "I was sent to perfect good character."

274. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, was never given a choice between two things but that he chose the easier of the two as long as it was not a wrong action. If it was a wrong action. then he was the last person to do it. The Messenger of Allah, may Allah bless him and grant him peace, never took revenge on his own behalf. But when the respect of Allah Almighty was violated, he would take revenge on behalf of Allah Almighty."

275. 'Abdullah said, "Allah Almighty shared out your character between you as He divided your provision between you. Allah Almighty bestows wealth on those He loves and those He does not love. He only gives faith to those He loves. Whoever is stingy about spending his wealth and fears to fight the enemy and is in terror of enduring the night should repeat frequently. 'There is no god but Allah. Glory be to Allah. Praise be to Allah, and Allah is greater."

136. The generosity of the self

276. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Wealth does not mean having a lot of property. Wealth means having self-contentment."

277. Anas said, "I served the Prophet, may Allah bless him and grant him peace, for twenty years. He never said 'uff' to me and he never said about anything I had not done, 'Why didn't you do it?' or about something I had done. 'Why did you do that?'"

278. Anas ibn Malik said, "The Prophet, may Allah bless him and grant him peace, was merciful. No one came to him but that he promised himself something and carried out that promise if he had anything to give. The iqama for the prayer had been given when a bedouin came and took hold of his garment and stated, 'I am still not satisfied.' The Bedouin alarmed the Prophet's wives. The Prophet went with him until the man had received what he wanted. Then he returned and prayed."

279. Jabir said, "The Prophet, may Allah bless him and grant him peace, was never asked for anything to which he said, 'No.'"

280. 'Abdullah ibn az-Zubayr said, "I have never seen two women more generous than 'A'isha and Asma'. Their generosity was different. 'A'isha used to gather things and after they had been collected together, she would share them out. Asma' would not keep anything for the next day."

137. Avarice

281. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The dust of the path of Allah and the smoke of Hellfire are never joined together in the heart of a slave. Belief and avarice are never joined together in the heart of a slave."

282. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "Two qualities are not found together in a believer: miserliness and ill-temper."

283. 'Abdullah ibn Rabi'a said, "We used to sit with 'Abdullah and they mentioned a man together with aspects of his character. 'Abdullah said, 'What would you think if you cut off his head? Would you be able to put it back on again?' 'No,' they replied. He said, 'And his hand?' 'No,' they said. 'And

his foot?' they said. 'No,' he said. He said, 'You cannot change his character until you change his physical form. The drop remains in the womb for forty nights and then the blood congeals and then it becomes a blood clot and then a lump of flesh and then Prophet sends an angles and he records his provision, his character, and whether or not he will be happy or miserable (in the Next World).'"

138. Good character when people have understanding

284. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A man who is known for his good character has the same degree as someone who stands at night in prayer."

285. Abu Hurayra said, "I heard Abu'l-Qasim say, 'The best of you in Islam is the best of you in character when they possess understanding (of the deen)."

286. Thabit ibn 'Ubayd said, "I have not seen anyone more serious when he sits with the people nor more jocular in his house than Zayd ibn Thabit."

287. Ibn 'Abbas said, "The Prophet, may Allah bless him and grant him peace, was asked, 'Which religion does Allah Almighty love the most?' He replied, 'The simple Hanifiyya one.'"

288. 'Abdullah ibn 'Amr said, "There are four qualities such that if you were to be given them, you will not be harmed even if the world were to be taken away from you. They are: good character, restraint in food, truthful words, and upholding a trust."

289. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Do you know what it is that makes most people enter the Fire?" "Allah and His Messenger know best," they said. He said, "The two empty ones: the genitals and the mouth. Do you know what it is that makes most people enter the Garden? Taqwa of Allah and good character."

290. Umm ad-Darda' said, "Abu'd-Darda' stood up in the night to pray. He was weeping and said, 'O Allah! You made my physical form good, so make my character good!' until morning. I said, 'Abu'd-Darda', your only supplication for the entire night was for good character!' He replied, 'Umm ad-Darda', the Muslim makes his character good with the result that his good character takes him into the Garden. He makes his character bad with the result that his bad character takes him into the Fire. The Muslim is forgiven while he is asleep.' I asked, 'Abu'd-Darda', how can be forgiven while he is asleep?' He said, 'His brother arises in the night and performs the night prayers and makes supplication to Allah Almighty and is answered. He makes supplication for Muslim brother and his request is answered.'"

291. Usama ibn Sharik said, "I was with the Prophet, may Allah bless him and grant him peace, when some bedouins came. There were many people on all sides. The people were silent and no one spoke except them. They said, 'Messenger of Allah! We experience difficulty in such-and-such and such-and-such' and it was in things which are not harmful to people. He said, 'Servants of Allah! Allah has removed difficulty except in a case where a man slanders someone unjustly that is the one who is in difficulty and destroyed.' They said, 'Messenger of Allah, can we make use of medical treatment?' 'Yes, servants of Allah,' he replied, 'you can make use of medical treatment. Allah Almighty did not create an illness but that He made a cure for it except for one disease.' They asked, 'And what is that, Messenger of Allah?' 'Old age,' he replied. They said, 'Messenger of Allah, what is the best thing that a man can be given?' 'Good character,' he replied.'"

292. Ibn 'Abbas said, "The Messenger of Allah, may Allah bless him and grant him peace, was the most generous of people in giving charity. He was even more generous in Ramadan when Jibril, may Allah bless him and grant him peace, used to meet him. Every night of Ramadan Jibril used to come to him and the Messenger of Allah, may Allah bless him and grant him peace, would read the Qur'an to him. When Jibril came to him, the Messenger of Allah, may Allah bless him and grant him peace, was more generous in giving charity than the blowing wind."

293. Abu Mas'ud al-Ansari reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Before your time a man was called to account and it was found that the only good thing he had done was that he was easy in his business dealings with people. He used to order his slaves to go easy with people who were in difficulty. Allah Almighty said, 'We are more entitled to do that than he is, so forgive him.'"

294. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "What is the most frequent reason for someone entering the Garden?" He said, "Taqwa and good character. He was asked, "What is the most frequent reason for people entering the Fire?" He replied, "The two empty ones: the mouth and the genitals."

295. It is reported Nawwas ibn Sam'an asked the Messenger of Allah, may Allah bless him and grant him peace, about dutifulness and wrong action. He said, "Dutifulness is good character and wrong action is that which works on yourself and which you dislike for other people to become aware of."

139. Miserliness

296. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Who is your master, Banu Salama?" Jabir said, "We replied, 'Judd ibn Qays, although we think that he is a miser.' He said, 'What illness is worse than miserliness? Your master is 'Amr ibn al-Jamuh.'"

'Amr had been in charge of their idols during the Jahiliyya. He gave a wedding feast for the Messenger of Allah, may Allah bless him and grant him peace, when he got married.

297. Warrad, the scribe of al-Mughira ibn Shu'ba, said, "Mu'awiya wrote to al-Mughira ibn Shu'ba, saying, 'Write down for me something which you heard the Messenger of Allah, may Allah bless him and grant him peace.' Al-Mughira wrote to him, ' The Messenger of Allah, may Allah bless him and grant him peace, used to forbid gossip, wasting money, asking too many questions, refusing to give, disobedience to parents and burying daughters alive."

298. Jabir said, "The Prophet, may Allah bless him and grant him peace, was never asked for anything to which he said, 'No,'"

140. Sound property for a sound man

299. 'Amr ibn al-'As said, "The Prophet, may Allah bless him and grant him peace, sent for me. He commanded me to put on my clothes and arms and come to him. I did that and came to him while he was doing wudu'. He looked at me and then lowered his eyes. then he said, "Amr, I want to put you in charge of an army and Allah will give you booty. I will give you a correct portion of the spoils.' I said, 'I did not become Muslim out of the desire for property. I became Muslim out of the desire for Islam and so that I would be with the Messenger of Allah, may Allah bless him and grant him peace.' He said, "Amr! Sound property is very excellent for a sound man!'"

141. The person who is secure in his property

300. Mihsan al-Ansari reported that the Prophet, may Allah bless him and grant him peace, said, "When someone is secure in his property, healthy in his body and has his food for the day, it is as if he owned the entire world."

142. Cheerfulness

301. Mu'adh ibn 'Abdullah ibn Khubayb al-Juhani related from his father that his uncle said that the Messenger of Allah, may Allah bless him and grant him peace, came out to them with the traces of ghusl on him. He was cheerful. We thought that he was with his wives. We said, 'Messenger of Allah, we see that you are cheerful.' He said, 'Yes, and praise be to Allah!' Then wealth was mentioned that the Messenger of Allah, may Allah bless him and grant him peace, said, 'There is no harm in wealth for someone who has taqwa, but health for the person who has taqwa is even better than wealth. Cheerfulness is a blessing.'"

302. An-Nawwas ibn Sam'an al-Ansari reported that he asked the Messenger of Allah, may Allah bless him and grant him peace, about dutifulness and wrong action. He said, "Dutifulness is good character and wrong action is what works on yourself and which you dislike for other people to become aware of."

303. Anas reported that the Prophet, may Allah bless him and grant him peace, was the best of people, the most generous of people and most courageous of people. One night the people of Madina were alarmed by a noise and the people went towards its source. The Prophet, may Allah bless him and grant him peace, met them, having already reached the source of the noise before them and he was saying, "Do not be alarmed. Do not be alarmed." He was riding a horse belonging to Abu Talha without a saddle and a sword was hung around his neck. He said, "I found it (the horse) like a great river" or it was a great river (meaning its speed).

304. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Every act of kindness is sadaqa. Part of kindness is that you offer your brother a cheerful face and you pour some of your bucket into his water vessel."

143. What is necessary in helping someone in distress

305. Abu Dharr reported that the Prophet, may Allah bless him and grant him peace, was asked, "Which is the best action?" He replied, "Belief in Allah and jihad in His Way." He was asked, "Which slaves are best?" He replied, "The highest in price and the most precious to their people." He said, "What do you think I should do if I am unable to fight?" He said, "Help someone in trouble or work for someone who does not work." He said, "What do you think that I should do if I am too weak (to act accordingly)?" He said, "Spare people your evil. That is a sadaqa which you bestow on yourself."

306. Sa'id ibn Abi Burda related from his grandfather that the Prophet, may Allah bless him and grant him peace, said, "Every Muslim owes sadaqa." He said, "What do you think he should do if he cannot find anything to give?" He replied, "He should find work and thus benefit himself and be able to give sadaqa." He said, "What do you think he should do if he cannot or does not do that?" He said, "He should help someone with a great need." He said, "What do you think he should do if he cannot or does not do that?" He replied, "He should command the good." He asked, "What do you think he should do if he cannot or does not do that?" He replied, "He should refrain from evil. That is sadaqa

for him."

144. The person who makes supplication to Allah to make his character good

307. 'Abdullah ibn 'Amr reported that the Messenger of Allah, may Allah bless him and grant him peace, used to supplicate, "Oh Allah, I ask You for health, restraint, trustworthiness, good character and contentment with the decree."

308. Yazid ibn Yabnus said, "We went to 'A'isha and said, 'Umm al-Mu'minin, what was the character of the Messenger of Allah, may Allah bless him and grant him peace, like?' She replied, 'His character was the Qur'an. Can you recite the sura entitled "The Believers"?' She said, 'Recite: "It is the believers who are successful: those who are humble in their prayer; those who turn away from worthless talk; those who actively pay zakat; those who guard their private parts." (23:1-5)' She said, 'That was the character of the Messenger of Allah, may Allah bless him and grant him peace.'"

XV. Cursing and Defamation

245. The believer is not a defamer

309. Salim ibn 'Abdullah said, "I never heard 'Abdullah ever curse anything." Salim mentioned that 'Abdullah ibn 'Amr said, "It is not fitting for a believer to be a curser."

310. Jabir ibn 'Abdullah reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah does not love the loud and coarse nor the one who shouts in the markets."

311. 'A'isha reported that some Jews came to the Prophet, may Allah bless him and grant him peace, and said, "Poison ('*sam*' instead of '*salam*') be upon you." 'A'isha said, "And upon you and may the curse of Allah and the anger of Allah be upon you!" The Prophet said, "Easy, 'A'isha, you must be gentle. Beware of harshness and coarseness." She asked, "Didn't you hear what they said?" He said, "Didn't you hear what I said? I repeated it to them and what I said about them will be accepted and what they said about me will not be accepted."

312. 'Abdullah reported that the Prophet, may Allah bless him and grant him peace, said, "A believer is not a defamer nor a curser nor coarse nor obscene."

313. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "A person who is two-faced cannot be trusted."

314. 'Abdullah said, "The most blameworthy thing in a believer's character is coarseness."

315. 'Ubayd al-Kindi al-Kufi reported that he heard 'Ali ibn Abi Talib said, "The cursers are cursed."

The transmitter, Marwan ibn Mu'awiya, said that he means those who curse other people.

246. Someone who curses

316. Abu'd-Darda' reported that the Prophet, may Allah bless him and grant him peace, said, "Those who curse will be neither witnesses nor intercessors on the Day of Rising."

317. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "The true person must not be a curser."

318. Hudhayfa said, "People do not cure one another without that curse coming true."

247. The person who curses his slave and then frees him

319. 'A'isha reported that Abu Bakr cursed one of his slaves and the Prophet, may Allah bless him and grant him peace, said, "Abu Bakr! The cursers and the true! No, by the Lord of the Ka'ba," and he repeated that two or three times. That very same day Abu Bakr freed one of his slaves. The Prophet, may Allah bless him and grant him peace, came and said, "Do not do that again (i.e. curse someone)."

248. Cursing one another with the curse of Allah, with the anger of Allah, and with the Fire

320. Samura reported that the Prophet, may Allah bless him and grant him peace, said, "Do not curse one another with the cure of Allah, not the anger of Allah nor with the Fire."

249. Cursing an unbeliever

321. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, was asked, "Messenger of Allah, invoke a curse for us against the idolaters.' He replied, 'I was not sent as a curser. I was sent as a mercy.'"

250. Slander

322. Himam said, "We were with Hudhayfa when he was told, 'A man has a hadith going back to 'Uthman.' Hudhayfa said, 'I heard the Prophet, may Allah bless him and grant him peace, say, "A mischief-maker will not enter the Garden."'"

323. Asma' bint Yazid reported that the Prophet, may Allah bless him and grant him peace, said, "Shall I tell you who is the best of you?" "Yes,," they replied. He said, "Those who remind you of Allah when you see them." He went on to say, "Shall I tell you who is the worst of you?" "Yes," they replied. He said, "Those who go about slandering, causing mischief between friends in order to separate them, and desiring to lead the innocent into wrong action."

251. Someone who hears about an indecency and then spreads it about

324. 'Ali ibn Abi Talib said, "The person who says something indecent and the person who makes it known are equal as far as the wrong action is concerned."

325. Shubayl ibn 'Awf said, "It is said, 'Whoever hears something indecent and then spreads it is like the one who originated it.'"

326. 'Ata thought that an exemplary punishment should be carried out on anyone who makes adultery known. He said, "He has made indecency known."

252. The fault-finder

327. Hukaym ibn Sa'd heard 'Ali say, "Do not be hasty, spreading and divulging secrets. Ahead of you lies a severe, distressing affliction and events which would take a long time explain namely oppressive conflicts."

328. Ibn 'Abbas said, "When you want to mention your companion's faults, remember your own faults."

329. Ibn 'Abbas spoke about the words of Allah Almighty, *"Do not find fault with one another"* (49:11) and he said that these words mean, "Do not attack one another."

330. Ad-Dahhak said, "It was about us (the Banu Salima) that these words were revealed, *'Do not find fault with one another'* (49:11)" He went on to say, "The Messenger of Allah, may Allah bless him and grant him peace, came to us and there was not a man among us who did not have two names. The Prophet, may Allah bless him and grant him peace, began to say, 'O so-and-so!' and they said, 'Messenger of Allah! That will make him angry!'"

331. 'Ikrima was heard to say, "I do not know which o f them, either Ibn 'Abbas or Ibn 'Umar, was giving his companions food, and a slavegirl was working in their presence. One of them said to her, 'Harlot!' He said, 'Easy! If she does not exact the hadd punishment (i.e. for slander) from you in this world, she will take it from you in the Next World.' The man said, 'And what do you think if it (what I said) is the truth?' He replied, 'Allah does not love anyone who greatly exceeds the sounds in speaking of indecencies."

332. 'Abdullah reported that the Prophet, may Allah bless him and grant him peace, said. "The believer is neither a defamer nor a curser nor outrageous nor obscene."

XVI. Praising People

153. What has come about praising people

333. Abu Bakr reported that a man was mentioned in the presence of the Prophet, may Allah bless him and grant him peace, and someone praised him. The Prophet, may Allah bless him and grant him peace, said, "Woe to you! You have cut off the head of your companion!" and he repeated that several times. He went on, "If one of you must praise someone, he should say, 'I consider that so-and-so is such-and-such.' Allah is the One who will take account of him if he thinks that he is indeed like that, No one can appropriate Allah's right to attest to someone's character."

334. Abu Musa reported that the Prophet, may Allah bless him and grant him peace, heard a man praise another man and he was using exaggeration in his praise of him. The Prophet, may Allah bless him and grant him peace, said, "You have destroyed or broken the man's back."

335. Ibrahim at-Taymi reported that his father said, "We were sitting with 'Umar and one man praised another man to his face." He said, "You have wounded the man. May Allah wound you."

336. Zayd ibn Aslam reported that his father heard 'Umar state, "Praise is slaughter." The transmitter added, "He meant when it is accepted."

154. Someone who praises his companion when he feels safe about him*

[* He is certain that his praise will nor produce pride or vanity.]

337. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "The best of men is Abu Bakr. The best of men is 'Umar. The best of men is Abu 'Ubayda. The best of men is Usayd ibn Hudayr. The best of men is Thabit ibn Qays ibn Shammas. The best of men is Mu'adh ibn 'Amr ibn al-Jamuh. The best of men is Mu'adh ibn Jabal." Then he said, "The worst of men is so-and-so. The worst of men is so-and-so," until he had named seven men.

338. 'A'isha said, "A man asked permission to come to the Messenger of Allah, may Allah bless him and grant him peace, and the Messenger of Allah said, 'He is an evil son of his tribe.' When the man came in, the Prophet was courteous and cheerful towards him. When that man left, another man asked permission to come in. He said, 'He is an excellent son of his tribe.' When he came in, he was not cheerful towards him as he had been cheerful towards the other man. When he left, I said, 'Messenger of Allah, you said what you said about so-and-so and yet you were courteous to him. You said what you said about so-and-so and I did not see you do the same.' He said, "A'isha, the worst of people are those who are feared on account of their bad language.'"

155. Throwing dust in the faces of those who praise people

339. Abu Ma'mar said, "A man began to praise one of the amirs. Al-Miqdad began to throw dirt in his

face and said, 'The Messenger of Allah, may Allah bless him and grant him peace, commanded us to throw dust into the faces of those who praise people.'"

340. 'Ata' ibn Abi Rabah reported that a man was praising another man in the presence of Ibn 'Umar. Ibn 'Umar began to throw dust towards his mouth. He said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'When you see those who praise people, throw dust in their faces.'"

341. Raja' said. "One day Mihjan and I went to the mosque of the people of Basra. Burayda al-Aslami was sitting there by one of the mosque doors. Inside the mosque there was a man called Sabka who used to make the prayers long. We came to the mosque door which had a fringed woollen cloth over it. Now Burayda was someone who made jokes. He said, 'Mihjan, don't you pray as Sabka prays?' Mihjan did not answer and went back. Mihjan said, 'The Messenger of Allah, may Allah bless him and grant him peace, once took me by the hand and we went together to the top of Uhud. He looked down on Madina and said, "Woe to a town whose people will abandon it when it becomes very prosperous. Then the Dajjal will come to it and find two angels at each of its gates, so he will not enter it." Then he went down until we reached the mosque and the Messenger of Allah, may Allah bless him and grant him peace, saw a man praying, prostrating and bowing. The Messenger of Allah, may Allah bless him and grant him peace, asked me, "Who is this?" and I began to praise him, saying, "Messenger of Allah, this is so-and-so and so-and-so." "Stop!" he said, "Do not let him hear or you will destroy him."'"

Raja' continued, "He began to walk until he reached his rooms and then he began to shake the dust off his hands and said, 'The best part of your deen is the easiest of it.' and he repeated that three times."

156. The person who praises in poetry

342. Al-Aswad ibn Suray' said, "I came to the Prophet, may Allah bless him and grant him peace, and said, 'Messenger of Allah, I have praised Allah and you in poems of praise and eulogies.' He said, 'As far as your Lord is concerned, He must be praised,' and so I began to recite them. Then a tall bald man asked for permission to enter. The Prophet, may Allah bless him and grant him peace, told me, 'Be silent.' The man came in and spoke for a time and then left. Then I recited again. Then the other man came back and he made be silent again. Then the man left again. That happened two or three times. I asked, 'Who is this man for whom I must be silent?' He replied, 'This is a man who does not like vain things.'"

[It is said that it was 'Umar ibn al-Khattab]

157. Giving to a poet when you fear his evil

343. Abu Nujayd said, "A poet came to 'Imran ibn Husayn and 'Imran gave him something. 'Imran was asked, 'You give to a poet?' He said, 'I am preserving my reputation (from his satire).'"

XVII. Visiting and Guests

158. Do not honour your guest in a way which will be burdensome for him

344. Ibn 'Awn reported, "They used to say, 'Do not honour your guest in a way which will be burdensome for him.'"

159. Visiting

345. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "When a man visits his brothers, Prophet tells him, 'You have been good and your evening will be good and you can take your place in the Garden.'"

346. Umm ad-Darda' said, "Salman came from al-Mada'in (Ctesiphon) to Syria to visit us on foot wearing a shirt (kisa') and trousers." Shawdhab said, "Salman was seen wearing a short with all his hair shaved off and his large ears showing. He was told, 'You have made yourself ugly.' He replied, "The real good is the good of the Next World.'"

160. Someone who visits people and eats with them

347. Anas ibn Malik reported that the Messenger of Allah, may Allah bless him and grant him peace, visited one of the houses of the Ansar and ate some food with them. When he left, he asked for a place in the house and some water was sprinkled on a carpet for him. He prayed on it and made supplication for them.

348. 'Abdullah, the client of Asma', said, "Asma' sent me a black wool shirt which had a brocade border a span wide on its sleeves. She said, 'This is the of the Messenger of Allah, may Allah bless him and grant him peace. He used to wear it for delegations and on Jumu'a."

349. 'Abdullah ibn 'Umar said, "'Umar found a silk robe and brought it to the Prophet, may Allah bless him and grant him peace, and said, 'Buy this and wear it on Jumbo's and when delegations come to you.' The Prophet, peace be upon him, replied, 'Only someone who has no portion in the Next World wears this.' Then the Messenger of Allah, may Allah bless him and grant him peace, was brought some robes and sent one robe to 'Umar, one to Usama, and one to 'Ali. 'Umar said, 'Messenger of Allah! You have sent this to me when I heard you say what you said about it.' The Prophet, may Allah bless him and grant him peace, said, 'You can sell it or take care of your needs with it.'"

161. The Excellence of Visiting

350. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "A man visited a brother of his in a village, so Allah put an angel in wait for him on the road. He asked, 'Where are you going?' He replied, 'To a brother of mine in this village.' He said, 'Is he responsible for some blessing you have?' He said, 'No, I love him for Allah.' He said, 'I am a messenger of Allah to you. Allah loves you as you love him.'"

162. When a man loves people and cannot join them

351. Abu Dharr said, "I asked, 'Messenger of Allah, what if a man loves a people but cannot join them?' He replied, 'Abu Dharr, you are with the one you love.' I said, 'I love Allah and His Messenger.' He said, 'Abu Dharr, you are with the one you love.'"

352. Anas reported that a man asked the Prophet, may Allah bless him and grant him peace, "Prophet of Allah, when will the Final Hour come?" He said, "Have you not made preparation for it?" He replied, " I am not prepared for a terrible event , but I love Allah and His Messenger." He said, "A man is with the one he loves."

Anas remarked, "I never saw the Muslims rejoice, except for the day that they became Muslim, more than they rejoiced on that day."

XVIII. The Elderly

163. The excellence of the older person

353. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who does not show mercy to our children nor acknowledge the right of our old people is not one of us."

354. 'Abdullah ibn 'Amr ibn al-'As reported that it reached him that the Prophet, may Allah bless him and grant him peace, said, "Anyone who does not show mercy to our children nor acknowledge the right of our old people is not one of us."

355. The same from 'Amr ibn Shu'ayb.

356. The same from Abu Umama.

164. Respect for the Old

357. Al-Ash'ari said, "Part of respect for Allah is to show respect to an old Muslim and to someone who knows the Qur'an, as long as he does not go to excess in it nor turn away from it, and to respect a just ruler."

358. Same as 354.

165. The old person should be the first to speak and ask

359. Rafi' ibn Khudayj and Sahl ibn Abi Hathama reported that 'Abdullah ibn Sahl and Muhayyisa ibn Mas'ud came to Khaybar and parted when they were among the palm trees. 'Abdullah ibn Sahl was murdered. 'Abdu'r-Rahman ibn Sahl and Huwayyisa and Muhayyisa, the sons of Mas'ud came to the Prophet, may Allah bless him and grant him peace, and spoke to him about their (murdered) companion. 'Abdu'r-Rahman, the youngest of those present, began to speak, but the Prophet, may Allah bless him and grant him peace, said, "Let the oldest speak first." (or "Exalt the eldest.") They spoke about their companion and the Prophet, may Allah bless him and grant him peace, asked, "Will fifty of you take an oath that you are entitled to the blood-money of your murdered man?" They replied, "Messenger of Allah, this is something which we did not see." He said, "Then will the Jews exonerate themselves by the oaths of fifty of them?" They protested, "Messenger of Allah, they are unbelievers!" So the Messenger of Allah, may Allah bless him and grant him peace, himself paid his blood money."

166. When an older person does not speak, can the youngest speak then?

360. Ibn 'Umar said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Tell me which tree is like the Muslim? It gives fruits at all times by the permission of its Lord and its leaves do not fall.' It occurred to me that it was the palm tree, but I did not want to speak as Abu Bakr and 'Umar, may Allah be pleased with them, were both present. When they did not speak, the Prophet,

may Allah bless him and grant him peace, said, 'It is the palm tree.' When I left with my father, I said, 'Father, I thought that it was the palm,.' He asked, 'What kept you from saying that? If you had said so, I would have preferred that to such-and-such.' I said, 'What kept me from doing so was that I did not see you or Abu Bakr speak, so I did not like to speak out.'"

167. Making the old leaders

361. Hakim ibn Qays ibn 'Asim reported that then his father was dying. he enjoined his sons: "Fear Allah and make the oldest among you your leaders. When people make the oldest among them their leaders, they follow their fathers. When they make the youngest among them their leaders, that lowers them in the sight of their peers. You must have wealth and use it well. It is an impetus for the generous and it will make you independent of critics. Beware of asking people. It is a man's last source of earning. When I die, do not wail. There was no wailing for the Messenger of Allah, may Allah bless him and grant him peace. When I die, bury me in land where the Bakr ibn Wa'il will not know where I am died. I used to waylay on the roads in the time of the Jahiliyya."

XIX. Children

168. Fruits are given to the youngest of children

362. Abu Hurayra said, "When the Messenger of Allah, may Allah bless him and grant him peace, was brought new dates, he said, 'O Allah! Bless us in our city and in our mudd and sa', blessing upon blessing.' Then he would give one to the youngest of the children with him."

169. Mercy towards children

363. 'Amr ibn Shu'ayb reported from his grandfather that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who does not show mercy to our children nor acknowledge the right of our old people is not one of us."

170. Embracing children

364. Ya'la ibn Murra said, "We went out with the Prophet, may Allah bless him and grant him peace, and we were invited to eat. Husayn was playing in the road and the Prophet, may Allah bless him and grant him peace, raced the people and then spread out his arms. The boy began to run this way and that and the Prophet made him laugh until he caught hold of him. He put one of his hands under his chin and the other on his head and then embraced him. Then the Prophet, may Allah bless him and grant him peace, said, 'Husayn is from me and I am from Husayn. Allah loves anyone who loves Husayn. Al-Husayn is one of my distinguished descendants.'"

171. A man kissing a small girl

365. Bukayr reported that he saw 'Abdullah ibn Ja'far kissing Zaynab, the daughter of 'Umar ibn Abi Salama when she was about two years old.

366. Al-Hasan said, "If you avoid looking at the hair of anyone in your family except your wife or a little girl, then do so."

172. Stroking a child's head

367. Yusuf ibn 'Abdullah ibn Sallam said, "The Messenger of Allah, may Allah bless him and grant him peace, named me Yusuf and let me sit in his room and stroked my head."

368. 'A'isha said, "I used to play with dolls in the presence of the Prophet, may Allah bless him and grant him peace, and my friends would play with me. When the Messenger of Allah, may Allah bless him and grant him peace, entered, they would hide from him and he would call them to join me and they would play with me."

173. A man saying, "My son" to a child

369. Abu'l-'Ajlan al-Muharibi said, "While I was in the army of Ibn az-Zubayr, a cousin of mine died and bequeathed one of his camels to be used in the Cause of Allah. I told his son, 'Give me the camel since I was in the army of Ibn az-Zubayr.' He replied, 'Let us go to Ibn 'Umar and ask him about the matter.' We went to Ibn 'Umar and he said, 'Abu 'Abdu'r-Rahman, my father died and bequeathed one of his camels to be used in the Cause of Allah. This is my cousin who is in the army of Ibn az-Zubayr. Shall I give him the camel?' Ibn 'Umar replied, 'My son, the Cause of Allah includes every good action. if you father left his camel to be devoted to the Cause of Allah, I see that there are Muslim people who are carrying out expeditions against the idolaters, so give the camel to them. This man (Abu'l-'Ajlan) and his companions are sons of a people who wish to use the seal (i.e. the seal authority, meaning to rule the people.).'"

370. Jarir reported that the Prophet, may Allah bless him and grant him peace, said, "Allah Almighty will not show mercy to the person who does not show mercy to other people."

371. 'Umar was heard to say, "Anyone who does not show mercy will not be shown mercy. Anyone who does not forgive will not be forgiven. Anyone who does not pardon will not be pardoned or protected."

XX. Mercy

174. The Most Merciful of those in the earth

372. 'Umar was heard to say, "Anyone who does not show mercy will not be shown mercy. Anyone who does not forgive will not be forgiven. Anyone who does not turn in repentance will not be turned to nor will he be protected or guarded."

373. Mu'awiya ibn Qurra reported that his father said, "A man said, 'Messenger of Allah, I was going to slaughter a sheep and then I felt sorry for it (or 'sorry for the sheep I was going to slaughter').' He said twice, 'Since you showed mercy to the sheep, Allah will show mercy to you.'"

374. Abu Hurayra said, "I heard the Prophet, may Allah bless him and grant him peace, the truthful confirmed one, Abu'l-Qasim, may Allah bless him and grant him peace, say, 'Mercy is only removed from the one who is destined for wretchedness."

375. Jarir reported that the Prophet, may Allah bless him and grant him peace, said, "Allah will not show mercy to a person who does not show mercy to other people."

175. Mercy towards the family

376. Anas ibn Malik said, "The Prophet, may Allah bless him and grant him peace, was the most merciful of people towards members of his family. He had his son (Ibrahim) suckled in part of Madina and the husband of his wet-nurse was a blacksmith. We used to go to him and the house would be full of smoke from the bellows. He would kiss the child and take him in his lap."

377. Abu Hurayra said, "A man came to the Prophet, may Allah bless him and grant him peace, with a child which he began to embrace. The Prophet, may Allah bless him and grant him peace, said. 'Do you show mercy towards me?' 'Yes,' the man replied. He said, 'Allah is more merciful towards you than you are towards this child. He is the Most Merciful of the merciful.;:

176. Mercy to animals

378. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "One day a man became very thirsty while walking down the road. He came across a well, went down into it, and drank and then climbed out. In front of him he found a dog panting, eating the dust out of thirst. The man said, 'This dog is as thirsty as I was.' He went back down into the well and filled his show, putting it into his mouth (in order to climb back up) and then gave the dog water. Therefore Allah thanked him and forgave him." They said, "Messenger of Allah, will we have a reward on account of animals?" He said, "There is a reward on account of every living thing."

379. 'Abdullah ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A woman punished her cat by imprisoning it until it died of hunger and because of it, she entered the Fire. It was said and Allah knows best: 'You did not feed it nor give it water when you imprisoned it nor did you release it and let it eat from the plants of the earth."

380. 'Abdullah ibn al-'As reported that the Prophet, may Allah bless him and grant him peace, said, "Show mercy and you will be shown mercy. Forgive and Allah will forgive you. Woe to the vessels that catch words (i.e. the ears). Woe to those who persist and consciously continue in what they are doing."

381. Abu Umama that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who shows mercy, even to an animal meant for slaughtering, will be shown mercy by Allah on the Day of Rising."

177. Taking an egg from a small bird

382. 'Abdullah reported that the Prophet, may Allah bless him and grant him peace, stopped in a place and then someone took a bird's eggs and the bird began to beat its wings around the head of the Messenger of Allah, may Allah bless him and grant him peace. He asked, "Which of you has taken its eggs?" A man said, "Messenger of Allah, I have taken its eggs." The Messenger of Allah, may Allah bless him and grant him peace, said, "Return them out off mercy to the bird."

178. Birds in cages

383. Hisham ibn 'Urwa reported that Ibn az-Zubayr was in Makka and the Companions of the Prophet, may Allah bless him and grant him peace, were carrying birds in cages.

384. Anas said, "The Prophet, may Allah bless him and grant him peace, came in and saw a son of Abu Talha's called Abu 'Umayr. He had a sparrow which he used to play with." He said, "Abu 'Umayr, what happened to (or where is) the little sparrow?'"

XXI. Social Behaviour

179. Relating good things between people

385. Umm Kulthum, the daughter of 'Uqba ibn Abi Mu'ayt, reported that she heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Someone who makes peace between people by saying something good or relates something good is not a liar."

She said, "I did not hear him make an allowance for any lie that people utilise except in three cases: making peace between people, a man speaking to his wife, and a woman speaking to her husband."

180. A liar is not behaving correctly

386. 'Abdullah reported that the Prophet, may Allah bless him and grant him peace, said, "You must be truthful. Truthfulness leads to dutifulness and dutifulness leads to the Garden. A man continues to tell the truth until he is written as a siddiq with Allah. Beware of lying. Lying leads to deviance and deviance leads to the Fire. A man continues to lie until he is written as a liar with Allah."

387. 'Abdullah said, "Lying is not correct, neither in seriousness nor in seriousness nor in jest. None of you should promise his child something and then not give it to him."

181. Someone who is patient when people injure him

388. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "The believer who mixes with people and endures their injury is better than the person who does not mix with people nor endure their injury."

182. Enduring injury

389. Abu Musa reported that the Prophet, may Allah bless him and grant him peace, said, "No one nothing is more patient in enduring an injury which he hears than Allah Almighty. They claim that He has a son, and yet He still cures them and provides for them."

390. 'Abdullah said, "The Prophet, may Allah bless him and grant him peace, swore an oath like one of the oaths that people swear and a man of the Ansar said, 'By Allah, it is not an oath by which the Face of Allah Almighty is desired." I said, 'I will tell the Prophet, may Allah bless him and grant him peace. I went to him while he was with his Companions and I spoke to him in confidence. It clearly affected him greatly, may Allah bless him and grant him peace, and his face changed colour so that I wished that I had not told him. Then he said, 'Musa was injured with greater than that and he endured it.'"

183. Improving a state of friendship

391. Abu'd-Darda' reported that the Prophet, may Allah bless him and grant him peace, said, "Shall I

tell you a degree better than prayer, fasting and sadaqa?" "Yes," they replied. He went to say, Improving a state of friendship. Causing discord in a state of friendship is what shaves things away."

392. Regarding the ayat, *"Fear Allah and put things right between you,"* (8:1), Ibn 'Abbas said, "This is an injunction from Allah to the believers to fear Allah and to put things right between them."

184. When you lie to a man and he believes you

393. Sufyan ibn Usayd al-Hadrami reported that he heard the Prophet, may Allah bless him and grant him peace, say, "It is great treachery to tell something to your brother so that he believes you when you are lying to him."

185. Do not make a promise to your brother and then break it

394. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not dispute with your brother. Do not make dun of him. Do not make a promise to him and then break it."

186. Attacking Lineage

395. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "There are two courses that my Community will not abandon: wailing and attacking a person's lineage."

187. A man's love for his people

396. A woman called Fusayla said that she heard her father say, "I asked, 'Messenger of Allah, is it part of disobedience for a man to help his people in something which is unjust?' 'Yes,' he replied."

XXII. Separation

188. Separating oneself from people

397. 'Awf ibn al-Harith ibn at-Tufayl, the nephew of 'A'isha, reported that 'A'isha was told that 'Abdullah ibn az-Zubayr had said about something which 'A'isha was selling or giving away as a gift, "By Allah, if she does not stop, I will debar her from disposing of her property!" She asked, "Is that truly so?" "Yes," they replied. 'A'isha exclaimed, "I vow to Allah that I will never again speak a single word to Ibn az-Zubayr!"

Ibn az-Zubayr sought intercession through the Muhajirun with her when she had kept apart from him for a long a time. She stated, "By Allah, I will not let anyone intercede for him, and I will never break the vow which I have made!"

After that had been going on for a long time, Ibn az-Zubayr spoke to al-Miswar ibn Makhrama and 'Abdu'r-Rahman ibn al-Aswad ibn Yaghuth who were from the Banu Zuhra. He told them, "I ask you by Allah to got to 'A'isha, for it is not lawful for her to vow to cut me off." Al-Miswar and 'Abdu'r-Rahman took him along with their cloaks wrapped around him and asked 'A'isha's permission to enter and visit her. They said, "Peace be upon Allah and the mercy of Allah and His blessings! May we come in?" "Come in," 'A'isha replied. They asked, "All of us, Umm al-Mu'minin?" "Yes," she

answered, "you can all come in," not realising that Ibn az-Zubayr was with them.

When they came in, Ibn az-Zubayr went into the screened-off section and embraced 'A'isha and began to pleased with her in tears. Then al-Miswar and 'Abdu'r-Rahman began to plead with 'A'isha to speak to him and accept him. They said, "You know that the Prophet, may Allah bless him and grant him peace, forbade cutting people off, as you know, and you know that it is not lawful for a Muslim to refuse to speak to his brother for more than three nights." They continued to remind her and make things difficult for her until she began to remind them (of her vow) and weep, saying, "I have made a vow, and the vow is strong." They kept at her until she spoke to Ibn az-Zubayr. Then she freed 40 slaves to atone for breaking her vow. After that whenever she remembered her vow, she would free forty slaves, and she wept until her tears made her veil wet."

189. Separating oneself from Muslims

398. Anas ibn Malik reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not hate one another nor envy one another nor shun one another. Slaves of Allah, be brothers! It is not lawful for a Muslim to refuse to speak to his brother (Muslim) for more than three nights."

399. Abu Ayyub, the Companion of the Messenger of Allah, may Allah bless him and grant him peace, said, "It is not lawful for anyone to cut himself off from his Muslim brother for more than three nights so that when they meet, one of them turns his face away in avoidance and the other one turns his face away as well. The better of them is the one who initiates the greeting."

400. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not hate one another nor contend with one another. Slaves of Allah, be brothers."

401. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Two people do not love each other in Allah Almighty or in Islam if the first wrong action that one of them does creates a split between them."

402. Hisham ibn 'Amir al-Ansari, the nephew of Anas ibn Malik whose father was killed in the Battle of Uhud, that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "It is not lawful for a Muslim to snub another Muslim for more than three nights. As long as they are cut off from each other, they are turning away from the Truth. The first of them to return to a proper state has his expiation for that inasmuch as he was the first to return to a proper state. if they die while they are cut off from each other, neither of them will ever enter the Garden. If one of them greets the other and he refuses to return the greeting or accept his greeting, then an angel returns the greeting to him and Shaytan answers the other."

403. 'A'isha mentioned that the Messenger of Allah, may Allah bless him and grant him peace, told her, "I can see you when you are angry or pleased." She asked, "How do you see that, Messenger of Allah?" He replied, "When you are pleased, you say, 'Yes, by the Lord of Muhammad.' But when you are angry, you say, 'No, by the Lord of Ibrahim.'" She said that she replied, "Yes, I only cut out your name."

190. A person who cuts himself off from his brother for a year

404. Abu Khirash al-Aslami reported that he heard the Messenger of Allah, may Allah bless him and

grant him peace, say, "Whoever snubs his brother for a year has split his blood."

405. 'Imran ibn Abi Anas reported from a man of Aslam who was one of the Companions of the Prophet, may Allah bless him and grant him peace, that the Prophet, may Allah bless him and grant him peace, said, "Snubbing a believer for a year is like spilling his blood."

191. Those who refuse to speak to one another

406. Abu Ayyub al-Ansari reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is not lawful for a Muslim to refuse to speak to his (Muslim) brother for more than three days so that when they meet, one goes this way and the goes that way. The better of the two is the one who initiates the greeting."

407. Hisham ibn 'Amir heard the Messenger of Allah, may Allah bless him and grant him peace, say, "It is not lawful for a Muslim to snub another Muslim for more than three nights. As long as they are cut off from each other, they are turning away from the Truth. The first of them to return to a proper state has his expiation for that inasmuch as he was the first to return to a proper state. If they die while they are cut off from one another, neither of them will ever enter the Garden."

192. Generosity

408. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not hate one another and do not envy one another. Let the slaves of Allah be brothers."

409. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "You will find that the worst of people in the sight of Allah on the Day of Rising will be the two-faced person who presents one face to a group of people and another face to a different group of people."

410. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Beware of opinion. Opinion is the most lying form of speech. Do not try to ensnare one another (in sales) nor envy one another nor hate one another nor shun one another. Rather be the slaves of Allah and brothers."

411. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The gates of the Garden are opened on Mondays and Thursdays. Every person who does not associate anything with Allah is forgiven except for someone who has enmity between existing between him and another man. It is said, 'Leave these two until they make peace.'"

412. Abu'd-Darda' said, "Shall I tell you about something better for you than sadaqa and fasting? Improving the state of friendship. Hatred is what shaves things away."

413. Ibn 'Abbas reported that the Prophet, may Allah bless him and grant him peace, said, "Three things are not concealed and He forgives everything else to whomever He wills: the one who dies and has not associated anything with Allah, the one who was not a sorcerer nor a follower of the sorcerers, and the one who did not have rancour towards his brother."

193. The salam makes up for shunning

414. Abu Hurayra reported that he heard the Prophet, may Allah bless him and grant him peace, say,

"It is not lawful for a Muslim man to refuse to speak to a believer for more than three days. When three days have passed, he should meet him and greet him. If he returns the greeting, they share in the reward. If he does not return the greeting, the one who gives the greeting is innocent of having severed relations."

XXII. Advice

194. Separating young people

415. Salim ibn 'Abdullah reported from his father that 'Umar used to say to his sons, "Separate in the morning and do not meet together in the same house. I fear that you might split up or that some evil may take place between you."

195. Someone giving advice to his brother when he has not been asked for advice

416. Ibn 'Umar saw a shepherd with some sheep in a bad place and saw a place which was better than it. He told him, "Woe to you, shepherd! Move them! I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Every shepherd is responsible for his flock.'"

196. The person who dislikes bad

417. Ibn 'Abbas reported that the Prophet, may Allah bless him and grant him peace, said, "We do not give a bad example. The one who takes back his gift is like the dog who returns to his own vomit."

197. What was mentioned about tricks and deception

418. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The believer is guileless and generous while the corrupt is a swindler and miserly."

XXIII. Defamation

198. Defamation

419. Ibn 'Abbas said, "Two men defamed one another in the time of the Messenger of Allah, may Allah bless him and grant him peace. One of them reviled the other who remained silent. The Prophet, may Allah bless him and grant him peace, remained seated. Then the other man answered him back and the Prophet, may Allah bless him and grant him peace, got up. He was asked, "You got up?" He said, "The angels left, so I left with them. While this man was silent, the angels were answering the one who cursed him. When he answered, the angels left."

420. Umm ad-Darda' reported that a man came up to her and said, "A man has said bad things about you in the presence of 'Abdu'l-Malik.' She said, "We are suspected of something which we did not do. How often we have been praised for what we did not do!"

421. 'Abdullah said, "When a man says to his companion, 'You are my enemy,' then one of them has left Islam or he is innocent of what his companion said.'"

Abu Juhayfa reported that 'Abdullah added, "Except the one who repents."

199. Giving water

422. Ibn 'Abbas said, "There are 360 joints and each of them owes sadaqa every single day. Every good word is sadaqa. A man's helping his brother is sadaqa. A drink of water which he gives is sadaqa. Removing something harmful from the road is sadaqa."

200. When two people revile one another, the responsibility for what they say rests on the first to speak

423. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "When two people revile each other, the responsibility for what they say rests on the first to speak as long as the one who wronged does not become excessive."

424. As 423, but from Anas.

425. The Prophet, may Allah bless him and grant him peace, said, "Do you know what calumny is?" They said, "No, Prophet and His Messenger know best." He said, "Telling people what other people have said in order to create dissension between them."

426. The Prophet, may Allah bless him and grant him peace, said, "Allah Almighty revealed to me that you should be humble and that you should not wrong one another."

201. Those who revile one another are two shaytans who accuse one another and deny one another

427. 'Iyad ibn Himar said, "I said, 'Messenger of Allah, there is someone who reviles me.' The Prophet, may Allah bless him and grant him peace, said, 'Those who revile one another are two shaytans who accuse one another and deny one another.'"

428. 'Iyad ibn Himar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah has revealed to me that you should be humble so that none of you will oppress anyone else and none of you will disdain another.' I said, 'Messenger of Allah, what do you think I should do when a man reviles me in a low assembly and then I answer him back? Do I incur any wrong action in doing that?' He replied, 'Two men who revile one another are two shaytans who accuse one another and deny one another.'"

428. (sic) 'Iyad said, "I was at war with the Messenger of Allah, may Allah bless him and grant him peace, and I gave him a she-camel before I became Muslim. He said, "I dislike the froth of the idolaters."

202. Reviling a Muslim is deviant behaviour

429. Sa'id ibn Malik reported that the Prophet, may Allah bless him and grant him peace, said, "Reviling a Muslim is deviant behaviour."

430. Anas said, "The Messenger of Allah, may Allah bless him and grant him peace, was neither coarse nor a curser nor a reviler, He used to say when he wanted to censure someone, 'What is wrong with him? May his brow be dusty!'"

431. 'Abdullah reported that the Prophet, may Allah bless him and grant him peace, said, "Reviling a Muslim is deviant behaviour and killing him is disbelief."

432. Abu Dharr is reported as saying that he heard the Prophet, may Allah bless him and grant him peace, say, "If a man accuses another man of deviance or accuses him of disbelief, that accusation will come back on him if his companion is not as he said."

433. Abu Dharr states that he heard the Prophet, may Allah bless him and grant him peace, say, "A person who knowingly claims a father other than his own has disbelieved. A person who claims to be from a people when he is not one of them will take his place in the Fire. A person who calls a man an unbeliever or says, 'Enemy of Allah,' when that is not the case will have that come back on him."

434. Sulayman ibn Surad, one of the Companions of the Prophet, said, "Two men reviled one another in the presence of the Prophet, may Allah bless him and grant him peace, and one of them became angry. He became so angry that his face puffed out and changed colour. The Prophet, may Allah bless him and grant him peace, said, 'I know some words which will make what he feels depart if he says them.' The man came to him and told him what the Prophet, may Allah bless him and grant him peace, had said, He said, 'Seek refuge with Allah from the Accursed Shaytan.' He said, 'Do you think that there is something wrong with me? Am I mad? Leave!'"

435. 'Abdullah said, "There is a veil from Allah Almighty between every two Muslims. When one of them says ugly words to his companion, he has rent the veil of Allah. When one of them tells the other, 'You are an unbeliever,' then one of them has disbelieved."

203. Someone who does not say things directly to people

436. 'A'isha said, "The Prophet, may Allah bless him and grant him peace, did something and thereby created a dispensation for doing it. Some people still refrained from doing. The Prophet, may Allah bless him and grant him peace, heard about that and he gave a speech and praised Allah. Then he said, 'What is wrong with people who restrain themselves from doing something which I do? By Allah, I know Allah better than they do and I fear Him more than they do!'"

437. Anas said, "The Prophet, may Allah bless him and grant him peace, rarely told a man something to his face which he disliked. One day a man came to him with a trace of yellowish scent on him. When he stood up, he said to his Companions, 'If only he would change or remove this yellow!'"

204. When someone calls someone else a hypocrite without meaning it literally

438. 'Ali said. "The Prophet, may Allah bless him and grant him peace, sent for me and az-Zubayr ibn al-'Awwam while we were both on horseback and said, 'Go to such-and-such a meadow. There is a woman there who has a letter with her from Hatib to the idolaters. Bring her to me.' We found her rising along on one of her camels as the Prophet, may Allah bless him and grant him peace, had described her. We said, '[Give us] the letter you have with you.' 'I do not have any letter,' she replied. We searched and her camel. My companion said, 'I do not see it.' I said, 'The Prophet, may Allah bless him and grant him peace, does not lie. By the One in whose hand my soul is, I will strip her unless she produces it!' She put her hand in the knot of her shawl as she was wearing a black shawl and brought it out. We went back to the Prophet, may Allah bless him and grant him peace. 'Umar exclaimed, 'He (i.e. Hatim) has betrayed Allah, His Messenger, and the believers! Let me strike off his head!' He asked, 'What made you do it?' Hatim said, 'I believe in Allah, but I want to have some authority with

the people.' He said, ;He has spoken the truth, 'Umar. Was he not present at Badr? Perhaps Allah has looked on them and said, "Do whatever you like. The Garden is guaranteed for you."' 'Umar wept and said, 'Allah and His Messenger know best.'"

205. Someone says calls his brother an unbeliever

439. 'Abdullah ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If a man says to his brother, 'You are an unbeliever,' it is true for one or the other of them."

440. 'Abdullah ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When someone says to another, 'Unbeliever!' then one of them is an unbeliever. If the one to whom he says it is an unbeliever, he has spoke the truth. If that is not the case, then the one who said it has brought down disbelief on himself."

206. The gloating of enemies

441. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, used to seek refuge from an evil end and the glaoting of enemies.

XXIV. Extravagance in Building

207. Extravagance in Property

442. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah is pleased with you about three things and He is angry with you about three things. He is pleased that you worship Him, not associating anything with Him, that you all take hold of the rope of Allah and that you give good counsel to those that Allah has put in authority over you. He dislikes you engaging in chitchat, asking a lot of questions and squandering wealth."

443. In commenting on the words of Allah Almighty, *"Anything you spend will be replaced by Him. and He is the best of Providers,"* (34:39) Ibn 'Abbas said, "without extravagance or parsimony."

208. Those who squander

444. Abu'l-'Ubaydayn said, "I asked 'Abdullah about those who squander and he said, 'They are those who spend incorrectly.'"

445. Ibn 'Abbas said that he said that "the squanderers" were those who wasted money incorrectly.

209. Improving Houses

446. Zayd ibn Aslam reported from his father that 'Umar used to say on the minbar, "O people! Improve your homes but be careful about these house snakes [which are a form of jinn] before they make you afraid. Those among them which are Muslim will not be clear to you and, by Allah, we have not made peace with them since the time when we treated them as an enemy."

210. Building expenses

447. Khabbab said, "A man is rewarded for everything except building."

211. A man working with his workers

448. 'Abdullah ibn 'Amr was heard to say to a nephew of his who had left al-Waht, "Are your workers at work?" "I don't know," he replied. He said, "If you were clever, you would work as your workers work." Then he turned towards us and said, "When a man works with his workers in his house (and Abu 'Asim once said, 'in his property'), he is one of the workers of Allah Almighty."

212. Making buildings tall

449. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The Final Hour will not come until people compete with one another in the height of their buildings."

450. Al-Hasan said, "I used to go into the houses of the wives of the Prophet, may Allah bless him and grant him peace, during the khalifate of 'Uthman ibn 'Affan, and I could touch their ceilings with my own hand."

451. Da'ud ibn Qays said, "I saw that the rooms were made from the stumps of palm trees covered on the outside with smoothed hair. I think that the width of the house from the door of the room to the door of the house was about six or seven spans. The width of the room inside was ten spans. I think that the ceiling was between seven and right, or there about. I stopped at the door of 'A'isha, which was facing the west."

452. 'Abdullah ar-Rumi said, "I visited Umm Talq and exclaimed, 'How low the ceiling of your room is!' 'My son,' she replied, 'the Amir al-Mu'minin, 'Umar ibn al-Khattab, may Allah be pleased with him, wrote to his workers telling them: "Do not make your buildings tall. That will come about in the worst of your days."'"

213. The person who builds

453. It is reported that Habba ibn Khalid and Sawa' ibn Khalid came to the Prophet, may Allah bless him and grant him peace, while he was repairing a wall or a building of his, and they helped him.

454. Qays ibn Abi Hazm said, "We went to visit Khubbab after he had been cauterised seven times. He said, 'Our Companions who came before us have gone and this world did not cause the, loss. We have been struck by an affliction for which we find no place to put it down except the earth. If it were no that the Prophet, may Allah bless him and grant him peace, forbade us to pray for death, we would pray for it.'"

455. He continued, "Then we came to him another time while he was building a wall and his and he said, 'The Muslim is rewarded for everything on which he spends money except for what he spends on dust.'

456. 'Abdullah ibn 'Amr said, "The Prophet, may Allah bless him and grant him peace, went by while I was repairing a hut I owned. He said, 'What is this?' I replied, 'I am mending my hut, may Allah bless him and grant him peace.' He said, 'The business is too swift for that.'"

214. A spacious dwelling

457. Nafi' ibn al-Harith reported that the Prophet, may Allah bless him and grant him peace, said, "Part of a man's happiness is a spacious dwelling, a good neighbour, and a good mount."

215. A person who has upper rooms

458. Thabit reported that he was with Anas in a corner above one of his rooms. He said, "We heard the adhan and he came down and I came down as well. He took short stops and said, 'I was with Zayd ibn Thabit and I walked with him in this fashion. He said, "Do you know why I did it to you? The Prophet, may Allah bless him and grant him peace, walked in this manner and he said, 'Do you know why I walked with you?' I replied, 'Allah and His Messenger know best.' He said, 'So that there would be a greater number of steps in search of the prayer.'""'

216. Painting buildings

459. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "The Final Hour will not come until people build houses which are like coloured garments."

460. Warrad, the scribe of al-Mughira ibn Shu'ba, said, "Mu'awiya wrote to al-Mughira, saying, 'Write down for me what you heard the Messenger of Allah, may Allah bless him and grant him peace, say.' So he wrote to him, 'The Prophet of Allah, may Allah bless him and grant him peace, used to say at the end of every prayer, "There is no god but Allah alone with no partner. His is the Kingdom and His is the praise and He has power over everything. O Allah, none can withhold what You give nor can anyone give what You withhold. Nor will the wealth of someone with wealth help him against You.' He also write to him, 'He forbade gossip, asking too many questions, and wasting money. He forbade disobeying mothers, burying daughters alive, and he forbade asking people (without real need).'"

461. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "None of you will be saved by his actions?" "Not even you, Messenger of Allah?" they asked. "Not even me," he replied, "unless Allah covers me with mercy from Him. But act correctly and wisely and worship in the morning and evening and during part of the night. Keep to a middle path and you will arrive."

XXV. Compassion

217. Compassion

462. 'A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "A group of Jews came to the Messenger of Allah, may Allah bless him and grant him peace, and said, "Poison ('sam' instead of 'salam') be upon you." 'A'isha said, "I understood it and said, 'And poison be upon you and the curse of Allah!' The Messenger of Allah, may Allah bless him and grant him peace, 'Easy, 'A'isha! Allah loves compassion in everything.' I said, 'Didn't you hear what they said?' The Messenger of Allah, may Allah bless him and grant him peace, replied, 'I already said, "and upon you".'"

463. Jarir ibn 'Abdullah reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever is denied compassion is denied good."

464. Abu'd-Darda' reported that the Prophet, may Allah bless him and grant him peace, said,

"Whoever has been given his portion of compassion has been given his portion of good. Whoever is denied given his portion of compassion has been denied his portion of good. Good character will be the weightiest thing in the believer's balance on the Day of Rising. Allah hates a coarse, foul-mouthed person."

465. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, said, "Forgive right-acting people their slips."

466. Anas reported that the Prophet, may Allah bless him and grant him peace, said, "If there is roughness in anything it is bound to disgrace it. Allah is compassionate and loves compassion."

467. Abu Sa'id al-Khudri said, "The Messenger of Allah, may Allah bless him and grant him peace, was more modest than a virgin in her tent. When he disliked something, we recognised that in his face."

468. Ibn 'Abbas reported that the Prophet, may Allah bless him and grant him peace, said, "Right guidance, good behaviour and aiming for what is just and correct is a seventieth part of prophethood."

469. 'A'isha, may Allah be pleased with her, said, "I was on a camel which was somewhat intractable and the Prophet, may Allah bless him and grant him peace, remarked, 'You must be compassionate. Whenever there is compassion in something, it adorns it, and when it is removed from something it disgraces it."

470. Sa'id al-Maqburi reported from his father that the Messenger of Allah, may Allah bless him and grant him peace, said, "Beware of avarice. It destroyed those before you. They shed one another's blood and broke off relations with their relatives. Injustice will appear as darkness on the Day of Rising."

218. Compassion in livelihood

471. Kathir ibn 'Ubayd said, "I visited 'A'isha, the Umm al-Mu'minin, may Allah be pleased with her. She said, 'Wait until I sew up my garment.' So I waited and said, 'Umm al-Mu'minin, when I go out, I will tell them that your enemy is miserliness.' She said, 'Look to your own business. There are no new clothes for anyone who does not wear shabby clothes.'"

219. What a slave is given for compassion

472. 'Abdullah ibn Mughaffal reported that the Prophet, may Allah bless him and grant him peace, said, "Allah is compassionate and loves compassion. He gives for compassion what He goes not give for harshness."

220. Calming

473. Anas ibn Malik reported that the Prophet, may Allah bless him and grant him peace, said, "Make things easy and do not make things difficult. Calm people and do not arouse their aversion."

474. 'Abdullah ibn 'Amr said, "A guest stayed among the tribe of Israel and there was a dog in the house. They said, 'Dog, do not bark at our guest. The puppies were suckling from it. They mentioned it to one of their Prophets who said, 'This is like a community which will come after you and whose

fools will overcome its men of knowledge."

221. Harshness

475. 'A'isha said, "I was on a camel that was somewhat intractable and I began to beat it. The Prophet, may Allah bless him and grant him peace, said, 'You must be compassionate. Whenever there is compassion in something, it adorns it, and whenever it is removed from something it disgraces it."

XXVI. Attending to this world

476. Abu Nadra said, "One of our men called Jabir or Jubayr said, 'I went to 'Umar while he was Khalif to ask for something which I needed. I reached Madina during the night and went straight to him. I am someone with intelligence and a ready tongue or he said speech (meaning eloquence). I had looked at this world and thought little of it. I had abandoned it as not being worth anything. At 'Umar's side there was a man with white hair and white clothes. When I had finished speaking, he said, "All that you have said is correct except for your attack on this world. Do you know what this world is? This world is that in which we reach (or he said, 'where our provision is') the Next World. It contains our actions for which we will be rewarded in the Next World." He said, "A man who knows this world better than I do worked in it." I asked, "Amir al-Mu'minin, who is this man at our side?" He replied, 'The master of the Muslims, Ubayy ibn Ka'b.'"

222. Putting Property in Order

478. Hanash ibn al-Harith reported that his father said, "One of our men had a mare which became pregnant which he then slaughtered, saying, 'Will I live long enough to ride this horse?' Then we received 'Umar's letter telling us to attend to the provision that Allah has given us in order to make it thrive since there is still time in the business."

479. Anas ibn Malik reported that the Prophet, may Allah bless him and grant him peace, said, "If the Final Hour comes while you have a palm-cutting in your hands and it is possible to plant it before the Hour comes, you should plant it."

480. Dawud ibn Dawud said, "'Abdullah ibn Sallam said to me, 'If you hear that the Dajjal has come out while you are planting young palm trees, it is not too soon to put it in order, for people will still have livelihood after that."

223. The supplication of the one who is wronged

481. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "There are three supplications which are answered: the supplication of the person who is wronged, the supplication of the traveller, and the supplication of a parent for his child.

224. Asking Allah for provision because of His words, *"Provide for us and You are Best of Providers."*

482. Jabir reported that the Prophet, may Allah bless him and grant him peace, on the minbar. He looked towards the Yemen and said, "O Allah, bring their hearts," and he looked towards Iraq and said something similar. He looked towards every horizon and said the like of that. He said, 'O Allah,

provide for us out of the legacy of the earth and bless us in our mudd and our sa'."

XXVII. Injustice

225. Injustice is Darkness

483. Jabir ibn 'Abdullah reported that the Prophet, may Allah bless him and grant him peace, said, "Fear injustice. Injustice will appear as darkness on the Day of Rising. Fear avarice. Avarice destroyed people before you and led them to shed one another's blood and to make lawful what was unlawful for them."

484. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "During the final days of my community there will be distortion, slander and tyranny, and it will begin with people who commit injustices."

485. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "Injustice will appear as darkness on the Day of Rising."

486. Abu Sa'id reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the believers are saved from the Fire, they will be stopped on a bridge between the Garden and the Fire. They were be interrogated concerning the injustices which occurred between them in this world. When they have been cleansed and they have been disciplined, then they will be given permission to enter the Garden. By the One who holds the soul of Muhammad in His hand, one of them is better guided in his position than he was in this world."

487. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Beware of injustice. Injustice will appear as darkness on the Day of Rising. Beware of coarseness. Allah does not love those who are coarse and foul mouthed. Beware of avarice for it destroyed those before you. They cut off their relatives. Allah summoned them and they made lawful what was unlawful."

488. Jabir reported that the Prophet, may Allah bless him and grant him peace, said, "Beware of injustice. Injustice will appear as darkness on the Day of Rising. Fear avarice. It destroyed those before you and caused them to shed one another's blood and to make lawful what was unlawful."

489. Abu'd-Duha said, "Masruq and Shutayr ibn Shakal met in the mosque. The people sitting in circles in the mosque moved towards them. Masruq said, 'I can only think that these people are gathering around us in order to hear good from us. If you relate from 'Abdullah, I will confirm you. If I relate from 'Abdullah, you can confirm me.' He said, 'Abu 'A'isha, relate!' He said, 'Did you heart 'Abdullah say, "The eyes commit fornication. The hands commit fornication. The feet commit fornication, and then the genitals either confirm or deny that"?' 'Yes,' he replied, 'I have heard it.' He said, 'Did you hear 'Abdullah say, "There is no ayat in the Qur'an which is greater in combining the halal and the haram and the command the prohibition than this ayat: 'Allah commands to justice and doing good and giving to relatives' (16.90)?"' 'Yes,' he replied, 'I have heard it.' He said, 'Did you hear 'Abdullah say, "There is no ayat in the Qur'an swifter in bringing relief than His words, "Whoever has taqwa of Allah He will give him a way out" (65:20?' 'Yes,' he replied, 'I have heard it.' He said, 'Did you hear 'Abdullah say, "There is no ayat in the Qur'an stronger in entrusting things to Allah than His words, "My slaves, you have transgressed against yourselves, do not despair of the mercy of Allah" (39:53)?' 'Yes,' he replied, 'I heard that.'"

490. Abu Dharr reported that the Prophet, may Allah bless him and grant him peace, reported that Allah, the Blessed and Exalted, said: "My slaves! I have forbidden injustice for Myself and I have made it forbidden among you, so do not wrong one another.

"My slaves! You err by night and day and I forgive wrong actions and do not care. Ask me for forgiveness and I will forgive you.

"My slaves! All of you are hungry unless I have fed you, so ask Me to feed you, and I will feed you. All of you are naked unless I have clothed you, so ask Me to clothe you and I will clothe you.

"My slaves! If all of you, the first of you and the last of you, the jinn among you and the men among you, were to be as godfearing as the most godfearing heart of any one of you, that would not add anything to My kingdom. If they were to be as corrupt as the most corrupt heart of any one of you, that would not decrease anything in My kingdom. If they were to join together in one place and then ask of Me, and I gave every man among them what he asked for that, that would not reduce My kingdom at all, except as the sea is decreased if a needle is dipped into it.

"My slaves! It is only your actions which I have appointed for you. Whoever finds good should praise Allah. Whoever finds other than that should only blame himself.'"

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XXVIII. Illness and visiting those who are ill

226. The expiation of someone who is ill

491. Ghatif ibn al-Harith said that a man came to Abu 'Ubayda ibn al-Jarrah while he was in pain and asked, "What is the reward of the amir?" Abu 'Ubayda said, "Do you know that for which you will be rewarded?" The man replied, "We will be rewarded for things which happen to us which we dislike." Abu 'Ubayda said, "Rather you will be rewarded for what you spend in the Cause of Allah and what is spent on you. Then there is a reckoning for all parts of the saddle, even the horse's bridle. Allah will remove your errors from you for the sake of this fatigue which has afflicted your bodies."

492. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "A Muslim does not encounter fatigue, tiredness, concern, sorrow, injury or grief, or even a thorn which pricks him without Allah expiating his errors for him by that."

493. 'Abdu'r-Rahman ibn Sa'id reported that his father said, "I was with Salman when he visited a sick person in Kinda. When he went in, he said, 'Good news! Allah makes the illness of the believer an expiation for him and a restoration, whereas the illness of the corrupt person is like a camel whose people hobble it and the let it go. It doe sot know why it was hobbled or released.'"

494. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Affliction will continue to trouble the believers, men and women, in their bodies, their families, and their property until they meet Allah Almighty purified of every wrong action."

Another transmission adds, "and in their children."

495. Abu Hurayra said, "A bedouin came and the Prophet, may Allah bless him and grant him peace, asked, 'Has Umm Mildam (fever) got hold of you?' 'What is Umm Mildam?' he asked. He said, 'The heat between the skin and the flesh.' The bedouin said, 'No.' He asked, 'Have you got a headache?' 'What is headache?' the man asked. He replied, 'A wind which appears in the head and beats the veins.' 'No,' he said, When he stood up, he said, 'Whoever wants to look at a man who is one of the people of the Fire,' i.e. 'let them look at that man.'"

229. Is it a complaint when a sick person says, "I am in pain"?

509. Hisham reported that his father ('Urwa ibn az-Zubayr) said, "'Abdullah ibn az-Zubayr and I went to visit Asma' ten nights before 'Abdullah was killed. Asma' was in pain and 'Abdullah asked her, 'How are you feeling?' 'In pain,' she replied. He said, 'I am near death.' She said, 'Perhaps you desire my death and that is the reason you desire it? Do not do that. By Allah, I do not want to die until I reach one of the two ends: either you will be killed and I will leave you to Allah or you will win and I will be content. Beware of having your portion presented to you and then you do not agree with it. Accept it, even though you dislike death."

Ibn az-Zubayr meant that he would be killed and that would grieve her.

510. Abu Sa'id al-Khudri reported that he came to the Messenger of Allah, may Allah bless him and grant him peace, while he had a fever. He had a covering over him. He placed his hand on him and discovered that it was hot above the covering. Abu Sa'id exclaimed, 'How hot your fever is, Messenger of Allah!' He said, 'We are like that. The affliction is hard on us, but the reward is doubled for us.' He said, 'Messenger of Allah, which people have the greatest affliction?' He replied, 'The Prophets, and then the righteous. One of them was tested by poverty to such an extent that he could only find a robe to cover himself with and he wore it. Another was tested by fleas until they killed him. They have greater joy in affliction than one of you has in gifts."

230. Visiting someone who has fainted

511. Jabir ibn 'Abdullah said, "I was ill, and the Prophet, may Allah bless him and grant him peace, came with Abu Bakr to visit me. They came on foot. They found that I had fainted, so the Prophet, may Allah bless him and grant him peace, did wudu' and then poured his wudu' water on me. I came to and the Prophet, may Allah bless him and grant him peace, was there. I asked, 'Messenger of Allah, what should I do with my property? Give me a judgement regarding my property.' He did not give me any answer until the ayat of inheritance was revealed."

231. Visiting children who are ill

512. Usama ibn Zayd reported that a child of one of the daughters of the Messenger of Allah, may Allah bless him and grant him peace, was very ill. His mother sent word to the Prophet, may Allah bless him and grant him peace, to say that her child was dying. He told the messenger, "Go and tell her that to Allah belongs what He takes and what He gives. Everything is with Him until a stated term. She should be patient and leave him to Allah." The messenger went back and told her. She sent to him again to plead with him to come. The Prophet, may Allah bless him and grant him peace, got up with a group of his Companions, including Sa'd ibn 'Ubada. The Prophet, may Allah bless him and grant him peace, took the child and put him on his breast. The child was shaking like a leaf against his chest. The Messenger of Allah, may Allah bless him and grant him peace, wept and Sa'd said, "Do you weep, Messenger of Allah?" He replied, "I weep out of compassion for the child. Allah only shows mercy to those of His slaves who are merciful."

232. Chapter

513. Ibrahim ibn Abi 'Abla said, "My wife was ill and I used to go to Umm ad-Darda'. She asked me, 'How's your family?' 'Ill,' I replied. She called for some food for me and I ate. Then I went back and she did the same thing again. I visited her yet again and she asked, 'How are they?' 'They are almost well,' I replied. She said, 'I called for good for you when you told me that your family were ill. Since they are almost well know, we will not call for anything for you.'"

233. Visiting Bedouins

514. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, went to visit a bedouin when he was ill and said, "Do not worry. It is a purification if Allah so wills." He said that the bedouin said, "It is a fever which boils in an old man and will cause him to visit the graves." "It is a blessing then," he concluded.

234. Visiting the sick

515. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, asked, "Which of you is fasting today?" Abu Bakr said, "I am." He asked, "Which of you has visited a sick person today? "I have," Abu Bakr stated. Then he asked, "Who has attended a funeral today?" "I have," Abu Bakr said. He asked, "Who has fed a poor person today?" Abu Bakr said, "I have."

Marwan, the transmitter, said, "I heard that the Prophet, may Allah bless him and grant him peace, observed, "These qualities are not brought together in one man on a single day but that he will enter the Garden."

516. Jabir said, "The Prophet, may Allah bless him and grant him peace, visited Umm as-Sa'ib while she was sighing. He asked, 'What is wrong with you?' 'The fever,' she replied, "May Allah debase it!' The Prophet, may Allah bless him and grant him peace, said, 'Gently! Do not curse it. It removes the errors of the believer as the bellows remove the dross of iron.'"

517. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah says: 'I asked you for food and you did not feed Me. He (His slave) will say, 'Lord, how could I feed You when You did not ask me for food and You are the Lord of the universe?' He will say, 'Do you not know that My slave so-and-so asked you for food and you did not feed him? Do you not know that if you had fed him, you would have found that action with Me? Son of Adam, I asked you for water and you did not give Me water.' The slave will reply, 'O Lord, how could I give you water when You are the Lord of the universe?' He will say, 'My slave so-and-so asked you for water and you did not give him water. Do you not know that if you had given him water, you would have found that action with Me? Son of Adam, I was ill and you did not visit Me.' He will say, 'O Lord, how could I visit You when You are the Lord of the universe?' He will say, 'Do you not know that My slave so-and-so was ill. If you had visited him you would have found that action with Me (or you would have found Me with him)."

518. Sa'id reported that the Prophet, may Allah bless him and grant him peace, said, "Visit the sick. Follow funeral processions. Remind yourselves of the Next World."

519. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "There are three things which are all a duty for every Muslim: to visit the sick, to attend funerals, and to say, 'may Allah have mercy on you' when someone sneezes if he praises Allah Almighty."

235. Someone who visits a sick person making supplication that he will get well

520. Three of the Banu Sa'd related from their father that the Messenger of Allah, may Allah bless him and grant him peace, visited Sa'd (ibn Abi Waqqas) in Makka and Sa'd wept. He asked, "Why are your weeping?" Sa'd replied, "I fear that I will die in the land from which I have emigrated as Sa'd (ibn Khawla) died." The Prophet said, "O Allah, heal Sa'd!" three times. Sa'd said, "I have a lot of property which my daughter will inherit. Shall I will all of it away?" "No," he replied. Sa'd asked, "Two-thirds?" "No," he replied. "A half then?" Sa'd asked. "No," he answered. Sa'd asked, "A third?" "A third," he said, "but a third is a lot. What you give as sadaqa from your property is sadaqa. What you spend on your family is sadaqa. What your wife eats of your food is sadaqa for you. It is better for you to leave your family in a state of plenty (or he said "livelihood") than to leave them where they have to importune people."

236. The excellence of visiting someone who is ill

521. Abu Qilaba reported from Abu'l-Ash'ath as-San'ani that Abu Asma' said, "Whoever visits his brother is in a tent of the Garden." I (the transmitter) asked Abu Qilaba, "What is the tent of the Garden?" "Its fruits," he replied. I said to Abu Qilaba, "From whom did Asma' transmit?" "From Thawban from the Messenger of Allah, may Allah bless him and grant him peace," he replied.

237. The *hadith* about the person who is ill and the person who visits him

522. Abu Bakr ibn Juz' and Muhammad ibn al-Munkadir were some people from the mosque who visited 'Umar ibn al-Hakam ibn Rafi' al-Ansari. They said, "Abu Hafs! Relate to us!" He said, "I heard 'Abdullah say that he heard the Prophet, may Allah bless him and grant him peace, say, "When someone visits a sick person, he dives into mercy to such an extent that when he sits with him, he settles in it."

238. Someone who prays in the presence of a sick person

523. 'Ata' said, "Ibn 'Umar visited Ibn Safwan and the time came for the prayer. So Ibn 'Umar prayed two rak'ats with them and then observed, 'I am travelling.'"

239. Visiting a mushrik

524. Anas reported that a Jewish boy used to serve the Prophet, may Allah bless him and grant him peace. The boy became ill and the Prophet, may Allah bless him and grant him peace, went to visit him. He sat by his head and said, "Become a Muslim." The boy looked at his father who was also sitting by his head. His father said to him, "Obey Abu'l-Qasim (may Allah bless him and grant him peace)." So the boy became a Muslim. The Prophet, may Allah bless him and grant him peace, left saying, "Praise be to Allah who has saved him from the Fire!"

240. What to say to someone who is ill

525. 'A'isha said, "When the Messenger of Allah, may Allah bless him and grant him peace, came to Madina, Abu Bakr and Bilal came down with a fever. I visited them and asked, 'Father, how are you? Bilal, how are you?' When Abu Bakr's fever worsened, he said:

> 'Every man is struck down among his people in the morning,
>
> when death is closer than the strap of his sandal.'

"When the fever left Bilal, he raised his voice:

> 'And whether one day I will go the waters of Majinna!
>
> Will the mountains of Shama and Tafil appear to me?'"

'A'isha continued, "I then went to the Messenger of Allah, may Allah bless him and grant him peace, and told him what they had said. He said, 'O Allah! Make us love Madina as we love Makka or even more! Make it healthy. Bless us in its sa' and its mudd. Take its fever away and put it in al-Juhfa.'"

526. Ibn 'Abbas reported that the Prophet, may Allah bless him and grant him peace, went to visit a bedouin who was ill. When the Prophet, may Allah bless him and grant him peace, visited someone who was ill, he would say, 'There is no harm in it. It is a purification, Allah willing." That man then said, "A purification! No, rather it is a fever which boils (or appears) in an old man and will cause him to visit the graces." The Prophet, may Allah bless him and grant him peace, said, "All right then."

527. Nafi' reported that when Ibn 'Umar visited someone who was ill, he would ask him how he was. When he left him, he would say, "May Allah choose what is best for you." He did not say more than that.

241. What the sick person answers

528. 'Amr ibn Sa'id said, "Al-Hajjaj visited Ibn 'Umar while I was with him, He asked, 'How are you?' 'Sound,' he replied. He asked, 'What is wrong with you?' He replied, "I have been afflicted by the business of carrying arms on a day when it is not lawful to carry them.' He was referring to al-Hajjaj.*"

* That was when al-Hajjaj was laying siege to 'Abdullah ibn az-Zubayr in the Haram."

242. Visiting someone who is a deviant (*fasiq*)

529. 'Abdullah ibn 'Amr ibn al-'As said, "Do not visit wine-drinkers when they are ill."

243. Women visiting a man who is ill

530. Al-Harith ibn 'Abdullah al-Ansari said, "I saw Umm ad-Darda' going to visit an Ansari man from the mosque and she was on her mount in an uncovered howdah."

244. Someone who dislikes for visitors to look at other things in his house

531. 'Abdullah ibn Abi'l-Hudhayl said, "'Abdullah ibn Mas'ud went to visit a sick person with some other people. There was a woman in the room and one of the men began to look at her, 'Abdullah said to him, 'It would have been better for you if your eyes had been gouged out.'"

245. Visiting someone with eye trouble

532. Zayd ibn Arqam said, "I had a pain in my eyes and the Prophet, may Allah bless him and grant him peace, visited me and said, 'Zayd, if tour eyes were to go blind because of their illness, what would you do?' He said, 'I would be steadfast and reckon my reward to be with Allah.' He said, 'If that happens to your eyes and you are steadfast and reckon your reward to be with Allah, then your reward will be the Garden.'"

533. Al-Qasim ibn Muhammad reported that one of the Companions of Muhammad lost his eyesight and people visited him. He said, "I used to look at the Prophet, may Allah bless him and grant him peace, but now that the Prophet, may Allah bless him and grant him peace, has died, by Allah, what has happened to my eyes is as easy for me to bear as one of the gazelles of Tibala (in Yemen)."

534. Anas said, "I heard the Prophet, may Allah bless him and grant him peace, say that Allah Almighty said, 'When I test him in his two precious ones (i.e. his eyes) and he is steadfast, I will repay

him with the Garden.'"

535. Abu Umama reported that the Prophet, may Allah bless him and grant him peace, said, "Allah says, 'O son of Adam, when I take what is precious from you and you are steadfast in the face of the blow and reckon that your reward is with Allah, the only reward which I am content for you to have is the Garden."

246. Where does should a person sit when he visits a sick person?

536. Ibn 'Abbas said, "When the Prophet, may Allah bless him and grant him peace, visited a sick person, he would sit by his head and then say seven times, 'I ask Allah the Immense, the Lord of the Immense Throne, to cure you.' If the time of the invalid had not yet come, he would be cured of his pain."

537. Ar-Rabi' ibn al-Hasan said, "I went with al-Hasan to visit Qatada. He sat by his head and asked after him and made supplication for him. He said, 'O Allah, heal his heart and cure him of his illness!"

XXIX.General Behaviour

247. What a man does in his house

538. Al-Aswad said, "I asked 'A'isha, may Allah be pleased with her, 'What did the Prophet, may Allah bless him and grant him peace, do when he was with his family?' She replied, 'He would do chores for his family, and when it was time for the prayer, he would go out.'"

539. Hisham ibn 'Urwa said that his father said, "I asked 'A'isha, may Allah be pleased with her, 'What did the Prophet, may Allah bless him and grant him peace, do in his house?' She replied, 'He mended his sandals and worked as any man works in his house.'"

540. Hisham said, "I asked 'A'isha, 'What did the Prophet, may Allah bless him and grant him peace, do in his house?' She replied, 'He did what one of you would do in his house. He mended sandals and patched garments and sewed."

541. 'Amra reported that 'A'isha was asked, "What did the Messenger of Allah, may Allah bless him and grant him peace, do in his house?" She replied, "He was a man like other men. He removed the fleas from his garment and milked his sheep."

248. When a man has love for his brother he should tell him

542. Al-Miqdam ibn Ma'dikarib reported that the Prophet, may Allah bless him and grant him peace, said, "When one of you has love for his brother, he should inform him that he loves him."

543. Mujahid said, "One of the Companions of the Prophet, may Allah bless him and grant him peace, met me and took hold of my shoulder from behind. He said, 'I love you,' and he went on to say, 'The One for whose sake I love you loves you.' He continued, 'If it had not been that the Messenger of Allah, may Allah bless him and grant him peace, said, "When a man has love for another man, he should tell him that he loves him," I would not have told you.'"

544. Anas reported that the Prophet, may Allah bless him and grant him peace, said, "When two men

have love for one another, the better of them is the one who has the strongest love for his companion."

249. When someone has love for a person, he should not quarrel with him not ask about him

545. Mu'adh ibn Jabal said, "When you have love for your brother, do not quarrel with him or treat him badly nor ask questions about him, It may be that an enemy of his will appear and say something about him which is not true and will thereby cause a split between you."

546. 'Abdullah ibn 'Amr reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who has love for his brother in Allah and for Allah should say, 'I love you for Allah,' and they will both enter the Garden. The one who has love for someone in Allah has a degree over the one he loves because of his love."

250. The intellect is located in the heart

547. 'Iyad ibn Khalifa heard 'Ali say at Siffin, "The intellect is located in the heart. Mercy is located in the liver, Compassion is located in the spleen. The self (*nafs*) is located in the lungs."

251. Pride

548. 'Abdullah ibn 'Amr said, "We were sitting with the Messenger of Allah, may Allah bless him and grant him peace, when a bedouin man wearing a robe with a border approached him until he stood before the Messenger of Allah, may Allah bless him and grant him peace. He said, 'Your companion has debased every horseman and elevates every shepherd.' The Prophet, may Allah bless him and grant him peace, took hold of the folds of his robe and said, 'I see that you are wearing the clothes of someone who is without intelligence.' Then he went on, 'When the Prophet Nuh, may Allah bless him and grant him peace, he told his son, "I will give you some instructions. I command you to things and I forbid you two things. I command you to say, 'There is no god but Allah.' If the seven heavens and the seven earths were a dark ring, they would be cut by 'There is no god but Allah' and 'Glory be to Allah and by His praise.' It is the prayer of every thing and by it everything has its provision. And I forbid you to associate others with and Allah and to be proud.'

"I asked (or "it was asked"), 'Messenger of Allah, we know about *shirk* (associating others with Allah), but what is pride? Is it that one of us has a robe which he wears?' The Prophet replied, 'No.' 'Is it that one of us has a pair of fine sandals with two good straps?' I asked. 'No,' he replied. 'Is it that one of us has an animal which he rides?' I asked. 'No,' he replied. 'Is it that one of us has companions who come and sit with him?' I asked. 'No,' he replied. I asked, 'Messenger of Allah, so what is pride then?' He replied, "It is ignoring the truth and being ungrateful to people.'"

549. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "If anyone behaves insolently or walks with an arrogant, he will meet Allah Almighty covered with His anger."

550. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Someone who eats with his servant, rides a donkey in the markets, and ties up his sheep and milks it is not proud."

551. Salih, the garment-seller, reported that his grandmother said, "I saw 'Ali, may Allah be pleased with him, buy fates for a dirham and put them in his blanket. I said to him (or a man said to him), 'I

will carry it for you, Amir al-Mu'minin.' He said, 'No, the father of the family is the one who is the most entitled to carry it.'"

552. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said that Allah Almighty said, "Might is My wrapper and pride is My cloak. I will punish anyone who contends with Me over either of them."

553. An-Nu'man ibn Bashir was heard to say on the minbar, "Shaytan has snares and traps. The snares and traps of Shaytan are to exult ungratefully in the blessings of Allah, to boast about the gifts of Allah, to have pride at the expense of the slaves of Allah, and to follow passion for other than the sake of Allah."

554. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "The Garden and the Fire quarrelled and the Fire said, 'The tyrants will enter me and the proud will enter me.' The Garden retorted, 'The weak will enter me and the poor will enter me.' Allah Almighty said to the Garden, 'You are My mercy and I show you to whomever I will.' Then He said to the Fire, 'You are My punishment with which I will punish whomever I will. Each of you will have your fill.'"

555. Abu Salama ibn 'Abdu'r-Rahman said, "The Companions of the Messenger of Allah, may Allah bless him and grant him peace, were neither niggardly nor weak (in worship). They used to recite poems to one another in their gatherings and they mentioned matters of the Jahiliyya. But when one of them was asked about something concerning Allah, his eyes went around as if he were mad."

556. Abu Hurayra reported that a man who was handsome came to the Prophet, may Allah bless him and grant him peace, and said, "I love beauty and I have been given what you see so I do not want anyone to be superior to me (and he either said 'by the strap of a sandal' or 'by a red sandal-thong'). Is that pride?" "No," he replied. "Pride is when someone disdains the truth and is contemptuous of people."

557. 'Amr ibn Shu'ayb reported via his father that his grandfather related that the Prophet, may Allah bless him and grant him peace, said, "On the Day of Rising, the proud will be gathered like specks in the form of men. Abasement will envelop them on every side. They will be driven to a prison in Jahannam called Bulas. The hottest of fires will rise over them. They will have to drink the pus of the people of the Fire, the foul fluid that their skins excrete."

252. Someone who takes revenge for injustice

558. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, said, "Go ahead, take revenge."

[It is clear that this is part of the next hadith, but with a different wording.]

559. 'A'isha reported that the wives of the Prophet, may Allah bless him and grant him peace, sent Fatima to the Prophet and she asked for permission to enter while the Prophet, may Allah bless him and grant him peace, was with 'A'isha, may Allah be pleased with her, who was wearing a wool dress. He gave her permission to enter and she came in. She said, "Your wives have sent me to ask you for justice regarding the daughter of Abu Quhafa (i.e. 'A'isha)." He said, "Daughter, do you love what I love?" "Yes," she replied. He said, "Then love this woman."

She got up and left and told them. The wives said, "You have not helped us at all. Go back to him." She said, "By Allah, I will never speak to him about her again!"

'A'isha said, "So they sent Zaynab, the wife of the Prophet, may Allah bless him and grant him peace, and she asked for permission to go in and he gave her permission. She said the same thing to him, and then Zaynab began to disparage and revile me, so I looked to see whether the Prophet, may Allah bless him and grant him peace, would give me permission. I waited until I saw that the Prophet, may Allah bless him and grant him peace, was not averse to me taking my revenge. I attacked Zaynab and I did not hesitate to inflict a severe defeat on her. The Messenger of Allah, may Allah bless him and grant him peace, smiled and said, 'You are indeed the daughter of Abu Bakr.'"

253. Mutual help in scarcity and famine

560. Abu Hurayra said, "There will be a famine at the end of time and whoever encounters it will not be just to those with hungry stomachs."

561. Abu Hurayra reported that the Ansar said to the Prophet, may Allah bless him and grant him peace, "Divide the palm trees between us and our brothers." "No," he replied. He said, "Spare us the trouble of their upkeep and we will let you share in the fruit." They replied, "We hear and obey."

562. 'Abdullah ibn 'Umar reported that 'Umar ibn al-Khattab spoke in the Year of the Drought*, which was a severe, disastrous year, after 'Umar had done his best to help the Bedouins with camels, wheat and oil from the fields to the point where all the fields were dried up as a result of those efforts. he stood up to make supplication, saying, "O Allah! Provide them at the tops of the mountains!" Allah answered that supplication for him and the Muslims. When abundant rain fell, he said, "Praise belongs to Allah! By Allah, if Allah had not given us relief, I would not have left the people of any Muslim's house with wealth without putting a like number of poor people with him. Two will not die with food which will support one person."

[* 18 AH, a year in which many people and animals perished due to a long drought in which the earth became like ashes.]

563. Salama ibn al-Akwa' reported that the Prophet, may Allah bless him and grant him peace, said, "As for your sacrifices, none of you should have any of it left in his house after a period of three days. When the following year came, they aid, 'Messenger of Allah, should we do the same as we did last year?' He said, 'Eat and store up, That was a year in which we were in difficulty and I wanted you to help."

254. Trials

564. Hisham ibn 'Urwa reported that his father said, "I was sitting with Mu'awiya and he muttered to himself and then came to his senses. [This is when he was ill.] He said, 'No one has forbearance without it being put to the test.' He repeated that three times."

565. Abu Sa'id said, "No one is forbearing unless he himself has made a mistake., No one is wise unless he himself has been tested."

This is related from Abu Sa'id from the Prophet, may Allah bless him and grant him peace.

255. Someone who feeds one of his brothers for Allah

566. 'Ali said, "I prefer to have a group of my brothers join around a *sa'* or two of food to going out to the market and setting a slave free."

256. The Alliance of the *Jahiliyya*

567. 'Abdu'r-Rahman ibn 'Awf reported that the Prophet, may Allah bless him and grant him peace, said, "I was present with my uncles at the alliance of the clan of Muttalib. I would not wish to break it, even for red camels."

257. Brotherhood

568. Anas said, "The Prophet, may Allah bless him and grant him peace, formed a pact of brotherhood between Ibn Mas'ud and az-Zubayr."

569. Anas ibn Malik said, "The Messenger of Allah, may Allah bless him and grant him peace, formed an alliance between Quraysh and the Ansar in my house in Madina."

258. There is no alliance in Islam

570. 'Amr ibn Shu'ayb reported via his father that his grandfather, "The Prophet, may Allah bless him and grant him peace, sat down on the steps of the Ka'ba in the year of Conquest* and praised and glorified Allah. Then he said, 'Whoever is party to an alliance made in the *Jahiliyya*, Islam only increases its strength. There is no hijra after the Conquest.'"

[* The Conquest of Makka]

259. Someone seeking the blessing of the rain when it first begins to fall

571. Anas said, "Rain fell on us while we were with the Prophet, may Allah bless him and grant him peace, took of his garment so that the rain could fall on him. We said, 'Why did you do that?' He said, 'Because it has newly come from its Lord.'"

260. Sheep are a blessing

572. Humayd ibn Malik ibn Khuthaym said, "I was sitting with Abu Hurayra on some land he owned at 'Aqiq when some of the people of Madina came to him on their animals and dismounted. Abu Hurayra said, 'Go to my mother and tell her, "Your son sends you greetings and asks you to give us something to eat."'"

Humayd went on, "She put three barley loaves, some oil and salt on a platter and I put it on my head and carried it to them. Abu Hurayra said, 'Allah is greater and praise belongs to Allah who has given us our fill of this bread after our only food was the two black ones dates and water.' The other people did not eat any of this food. When they left, he said, 'Nephew, be goof to your sheep. Brush the dust off of them. Make their evening pasture good and pray near them, They are among the animals of the garden. By the One who has my soul in His hand, it has almost reached the point when a time will come in which it will be better for someone to have many sheep than to be in the house of Marwan.'"

573. 'Ali reported that the Prophet, may Allah bless him and grant him peace, said, "One sheep in a house is a blessing, two sheep are two blessings and more sheep are all blessings.:

261. Camels are a cause of pride in their owners

574. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The head (or summit) of disbelief lies towards the east and the pride and arrogance lie in people who possess horses and camels who are also coarse the bedouins. Tranquillity lies in people who possess sheep."

575. Ibn 'Abbas said, "I never cease to wonder at dogs and sheep. Such-and-such a number of sheep were slaughtered in the year and such-and-such a number were sacrificed for hajj. One bitch has a litter of such-and-such a number of puppies, and sheep have more than the dog."

576. Abu Dhubyan related that 'Umar ibn al-Khattab asked him, "Abu Dhubyan, how large is your (soldier's) stipend?" "2500," he replied. He told him, "Abu Dhubyan, it was taken from agriculture and increased livestock before the lads of Quraysh were appointed over you. They do not consider the stipend to be income."

577. 'Abda ibn Hazn said, "The people of camels and the people of sheep vied with one another for glory. The Prophet, may Allah bless him and grant him peace, said, 'Musa was sent, and he was a shepherd. Da'ud was sent, and he was a shepherd. I was sent, and I used to herd sheep for my people at Ajyad.'"

262. A man going back to live as a Bedouin

578. Abu Hurayra said, "There are seven major wrong actions. The first of them is to associate things with Allah, then killing someone, slandering chaste women, and going back to live as a Bedouin after having made *hijra*."

263. Someone who lives in villages

579. Thawban said, "The Messenger of Allah, may Allah bless him and grant him peace, told me, 'Do not live the suburbs. The person who lives in the suburbs is like someone who lives in the graves.'"

The transmitter said that "*kufur*" or "suburbs" are the villages which are next to great cities.

264. Going out to water-courses

580. Shurayh said, "I asked 'A'isha about going out to the desert. I said, 'Did the Prophet, may Allah bless him and grant him peace, go out to the desert?' 'Yes,' she replied, 'Yes, he went out to those hillside streams.'"

581. 'Amr ibn Wahb said, "I saw Muhammad ibn 'Abdullah ibn Usayd riding when he was in ihram. He placed his garment on his shoulder and he placed it on his thighs. I said, 'What is this?' He replied, 'I saw 'Abdullah act like this.'"

265. Someone who wants to conceal secrets and to sit with a group of people and recognise their qualities

582. 'Abdullah ibn 'Abdu'r-Rahman ibn 'Abdu'l-Qari reported that 'Umar ibn al-Khattab and an Ansari man were sitting together when 'Abdu'r-Rahman ibn 'Abdu'l-Qari came and sat with them. 'Umar said, "We do not want to stop our conversation." 'Abdu'r-Rahman said, "I will not sit with those people, Amir al-Mu'minin." 'Umar said, "Sit with so-and-so and so-and-so and do not stop our conversation. Then he asked the Ansari, "Who do you think should be the khalif after me?" The Ansari counted off some men among the Muhajirun, but did not mentioned 'Ali. 'Umar asked, "What do they have against Abu'l-Hasan (i.e. 'Ali)? By Allah, if he were in charge of them, he would be the best suited to set them on the Path of the Truth."

266. Deliberation in Affairs

583. Al-Hasan related that a man died and left a son and a mawla. He appointed the mawla as his son's guardian. This was not remiss and continued to look after the lad until he came of age an then he found him a wife. Then the boy said to him, "Equip me so that I can seek for knowledge." He fitted him out. The boy then went to a man of knowledge and asked him to teach him. The man said, "Tell me when you want to leave and I will teach you." The boy said, "I feel should leave, so instruct me." The scholar said, "Have taqwa of Allah. Have patience. Do not be hasty." Al-Hasan remarked that this contains all good.

He left and he could hardly forget these things for there were only three of them. When he reached his family, he dismounted. When he entered the house, there was a man sleeping apart from his wife who was asleep there. He exclaimed, "By Allah, what am I am waiting for with this man!" He went back to his mount and wanted to pick up his sword, but then he repeated, "Have taqwa of Allah. Have patience. Do not be hasty." So he went back until he was standing at the man's head and then said, "I will not wait at all to deal with this man!" He went back to his mount and again wanted to take up his sword, but he again remembered the words. He went back again and while he was standing at the man's head he woke up. When the man woke up, he ran to him, embraced him and kissed him. he asked him, "What happened to you after (you left) me?" He replied, "By Allah, I received a lot of blessing. By Allah, after I left you, I reached the point where I spent the night going three times between my sword and your head, and it was the knowledge which I have obtained which kept me from killing you."

267. Deliberation in Affairs

584. Ashajj 'Abdu'l-Qays said, "The Prophet, may Allah bless him and grant him peace, said to me, 'You have two qualities which Allah loves.' I asked, 'What are they, may Allah bless him and grant him peace,?' He said, 'Forbearance and modesty.' I asked, 'Have I had them for a long time or are they new?' He replied, 'You have had them for a long time.' I said, 'Praise be to Allah who fashioned me with two qualities which Allah loves!'"

585 and 586. As 584.

587. Mazida al-'Abdi said, "Ashajj came and took the hand of the Prophet, may Allah bless him and grant him peace, and kissed it. The Prophet, may Allah bless him and grant him peace, told him, 'You have two qualities which Allah and His Messenger love.' He asked, 'Was I born with them or are they characteristics which I have acquired?' He said, 'No, they are part of the natural character on which you were formed.' Ashajj said, 'Praise belongs to Allah who has created me with what Allah an His Messenger love!'"

268. Tyrannical Behaviour

588. Ibn 'Abbas said, "If one mountain had acted tyrannically towards another mountain, the aggressor would have been pulverised."

589. See hadith 554.

590. Fadala ibn 'Ubayd reported that the Prophet, may Allah bless him and grant him peace, said, "Do not ask about three: a man who parts company with the community, rebels the ruler and dies while he is a still a rebel. Do not ask about him. Or a slave or slavegirl who runs away from his master. Or a woman whose husband is absent and who has sufficient provision and then displays her adornments to strangers and mixes freely. Do not ask about three: a man who contends with Allah regarding His cloak. His cloak is pride and His wrapper is His might. Also a man who doubts the command of Allah. and someone who despairs of Allah's mercy."

591. Bakkar ibn 'Abdu'l-'Aziz reported from his grandfather that the Prophet, may Allah bless him and grant him peace, said, "Allah will defer whatever wrong actions He wills until the Day of Rising except for tyrannical behaviour, disobeying parents or cutting off relatives. He will punish the one who commits those things in this world before he dies."

592. Abu Hurayra said, "One of you looks at the mote in his brother's eye while forgetting the stump in his own eye."

593. Mu'awiya ibn Qurra said, "I was with Ma'qil al-Muzn when he removed something harmful from the road. Then I saw something and went over to it. He asked. 'What made you do that, nephew?' He replied, 'I saw you do something, so I did it.' He said, 'Nephew, you have done well. I heard the Prophet, may Allah bless him and grant him peace, say, "Whoever removes something harmful from the road of the Muslims has a good deed written for him. Anyone who has his good deed accepted will enter the Garden."'"

269. Accepting gifts

594. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Give gifts and you will love one another."

595. Anas said to his son, Thabit, "My son, exchange gifts, it will bring about love between you."

270. Someone who does not accept a gift when there is hatred towards people

596. Abu Hurayra said, "A man from the Banu Fazara gave a camel tot he Prophet, may Allah bless him and grant him peace, and he gave him something in exchange for it. That angered the man and I heard the Prophet, may Allah bless him and grant him peace, state on the minbar, 'One of you gives a gift and when I give him something in exchange he becomes angry. By Allah, after this year, I will never accept a gift from any Arab except for Quraysh, the Ansar, a Thaqifi or a Dawsi!'"

271. Modesty

597. Abu Mas'ud 'Uqba reported that the Prophet, may Allah bless him and grant him peace, said, "Part of what people have learned from the words of prophethood is the statement: 'If you do not feel

ashamed, do whatever you like."

598. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Faith consists of sixty (or seventy) branches. The best of them is 'There is no god but Allah.' The lowest of them is to remove harmful things from the road. Modesty is also a branch of faith."

599. Abu Sa'id said, "The Prophet, may Allah bless him and grant him peace, had more modesty than a virgin in her tent. When he disliked something, that could be seen in his face."

600. Sa'id ibn al-'As reported that 'Uthman and 'A'isha told him that Abu Bakr asked for permission to come in to the Messenger of Allah, may Allah bless him and grant him peace, while he was lying of 'A'isha's bed, wearing 'A'isha's woollen shirt. He gave Abu Bakr permission to enter while he was like that. he gave him what he needed and then Abu Bakr left. Then 'Umar, may Allah be pleased with him, asked for permission to come in and he gave him permission to come in while he was like that. He gave him what he needed and then 'Umar left. 'Uthman said, "Then I asked for permission to come in and he sat up and told 'A'isha, 'Take your garment.' I told him what I needed and then I left.' 'A'isha asked, 'Messenger of Allah, why did I see that you did not do for Abu Bakr and 'Umar what you did for 'Uthman?' The Messenger of Allah, may Allah bless him and grant him peace, said, "Uthman is a modest man and I feared that if I gave him permission to come in while I was in that state he would not tell me what he needed.'"

601. Anas ibn Malik reported that the Prophet, may Allah bless him and grant him peace, said, "Whenever there is modesty in a thing, it adorns it. Whenever there is outrage in a thing, it debases it."

602. Salim reported from his father that the Messenger of Allah, may Allah bless him and grant him peace, passed by a man who berating his brother about his modesty. He told him, "Let him be. Modesty is part of faith."

Another variant has Ibn 'Umar saying, "The Prophet, may Allah bless him and grant him peace, passed by a man who was berating his brother about his modesty to the point where he told him, 'I will beat you!' The Prophet said, 'Let him be. Modesty is part of faith.'"

603. 'A'isha said, "The Prophet was lying down in my room with his thigh uncovered when Abu Bakr asked for permission to enter. He gave him permission to enter, remaining as he was. Then 'Umar asked for permission to come in and he gave him permission, remaining as he was. Then 'Uthman asked for permission to enter and the Prophet, may Allah bless him and grant him peace, sat up and arranged his garment and then came in and spoke. When he left, I said, 'Messenger of Allah, Abu Bakr came in and you did not exert yourself nor concern yourself with him. Then 'Umar came in and you did not exert yourself nor concern yourself with him. Then 'Umar came in and you sat up and arranged your garment.' He said, 'Should I not be modest before a man before whom the angels are modest?'"

XXX. Supplication

272. What to say in the morning

604. Abu Hurayra said, "The Prophet, may Allah bless him and grant him peace, would say in the morning, 'We have reached the morning and the kingdom belongs to Allah and all praise belongs to has no partner. There is no god but Allah and to Him is the gathering.' In the evening he would say,

'We have reached the evening and the kingdom belongs to Allah and all praise belongs to Allah who has no partner. There is no god but Allah and to Him is the return."

273. Someone who uses other supplications

605. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The noble son of the noble son of the noble son of the noble son was Yusuf son of Ya'qub son of Ishaq son of Ibrahim, the Khalil (close friend) of the Merciful, the blessed and Exalted." The Messenger of Allah, may Allah bless him and grant him peace, said, "If I had remained in prison for as long as Yusuf remained in prison and then the man with the invitation had come to me, I would have accepted it. When the messenger came to him, he said, *'Go back to your master and enquire of him what happened about the women who cut their hands.'* (12:50) Allah showed mercy to Lut when he sought refuge in a strong pillar when he said to his people, *'If only I had the strength to combat you or could seek refuge in a some powerful support!'* (11:80) Allah did not send any Prophet after him but that he was one of the wealthy of his people."

274. Sincere supplication

606. 'Abdu'r-Rahman ibn Yazid said, "Ar-Rabi' used to go to 'Alqama every Friday. When I was not there, they would send for me. Once he came when I was not there. 'Alqama met me and told me, 'Did you not see what ar-Rabi' brought? He said, "Do you not see how frequently people make supplication and how rarely they are answered? That is because Allah Almighty only accepts the sincere supplication."' I asked, 'Didn't 'Abdullah say that?' He asked, 'What did he say?' I said that 'Abdullah said, 'Allah does not listen to someone who wants other people to hear not someone who shows off nor who plays. He only listens to the one who makes a supplication firmly from his heart.' He said, 'Did he mention 'Alqama?' 'Yes' was the answer."

275. Be firm in supplication, for Allah cannot be forced

607. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you makes a supplication, he should not say, 'If you wish.' He should be firm in asking and he should have great hope. Allah does not think that anything that He gives is too great.'"

608. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you makes a supplication, he should be firm in the supplication and not say, 'O Allah, if you like, give to me.' Allah cannot be forced against His will."

276. Raising the hands in supplication

609. Abu Nu'aym, who is Wahb, said, "I saw Ibn 'Umar and Ibn az-Zubayr making supplication, cupping their palms in front of their faces."

610. 'A'isha say that she saw the Prophet, may Allah bless him and grant him peace, making supplication with his hands raised, saying, 'I am a man, so do not punish me. If I harm any man of the believers or revile him, do not punish me for that.'"

611. Abu Hurayra said, "At-Tufayl ibn 'Amr ad-Dawsi came to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'Messenger of Allah, Daws have rebelled and rejected, so ask Allah to curse them.' The Messenger of Allah, may Allah bless him and grant him peace, faced the

qibla and raised his hands and the people thought that he was going to curse them. He said, 'O Allah, guide Daws and lead them!'"

612. Anas said, "No rain fell for a year and so one of the Muslims went to the Prophet, may Allah bless him and grant him peace, on Jumu'a (Friday). He said, 'Messenger of Allah, there has been no rain and the ground is dry and people's wealth has been destroyed.' He raised his hand when there was not a cloud to be seen in the sky. He stretched out his arms until I could see the whiteness of his armpits and asked Allah for rain. As soon as we finished the prayer, (the rain was such that) the youth whose house was near was afraid to return to his family. It last past Friday, The following Friday, they said, 'Messenger of Allah, the houses have fallen down and the paths are blocked.' He smiled and observed how quickly the son of Adam becomes discontented. He said while making a gesture with his hand, 'O Allah, around us and not on us.' And the rain cleared away from Madina."

613. 'Ikrima heard 'A'isha, may Allah be pleased with her, say that she say the Prophet, may Allah bless him and grant him peace, raise his hands in supplication, saying, 'O Allah, I am a mortal, so do not punish me. If I harm or revile a Muslim man, do not punish me for it!'"

614. Jabir ibn 'Abdullah reported that at-Tufayl ibn 'Amr asked the Prophet, may Allah bless him and grant him peace, "Do you want a fortress and a citadel? The fortress of Daws." The Messenger of Allah, may Allah bless him and grant him peace, refused it because of what Allah had stored up for the Ansar. At-Tufayl made hijra and a man of his people made hijra with him. The man fell ill and was in torment (or words to that effect) and he crawled over to a quiver, took out an arrow, sliced his veins and died. At-Tufayl saw him a dream and asked him, "What has been done to you?" He replied, "I was forgiven because of my hijra to the Prophet, may Allah bless him and grant him peace." He asked, "What happened to your hands?" He replied, "It was said, 'We will not put right in you that part of your hands which you destroyed.'" He said that at-Tufayl related that tot he Prophet, may Allah bless him and grant him peace, and the Prophet said, "O Allah, forgive his hands!" and he raised his hands when he said it.

615. Anas ibn Malik said, "The Messenger of Allah, may Allah bless him and grant him peace, used to seek refuge with Allah, saying, 'O Allah, I seek refuge with you from laziness. I seek refuge with You from cowardice. I seek refuge with you from senility. I seek refuge with You from miserliness.'"

616. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said that Allah Almighty said, "I am according to My slave's opinion of Me, and I am with him when He calls on Me.'"

277. The best way of asking for forgiveness

617. Shaddad ibn Aws reported that the Prophet, may Allah bless him and grant him peace, said, "The best way of asking forgiveness is 'O Allah, You are my Lord. There is no god but You. You created me and I am Your slave. I follow Your covenant and promise as much as I can. I acknowledge Your blessing and I confess to my wrong actions, so forgive me. Only You can forgive wrong actions. I seek refuge with You from the evil of what I have done.' If he says it in the evening and then dies, he will enter the Garden or he said that he will be one of the people of the Garden. If he says it in the morning and dies that day it is the same."

618. Ibn 'Umar said, "We used to say this a hundred times in the assembly of the Prophet, may Allah bless him and grant him peace, 'O Lord, forgive me and turn to me. You are the Ever-Turning, the

Merciful.'"

619. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, prayed the Duha prayer and then said, 'O Lord, forgive me and turn to me. You are the Ever-Turning, the Merciful' a hundred times."

620. See 617.

621. 'Abdullah ibn 'Umar said, "I heard the Prophet, may Allah bless him and grant him peace, say, 'Turn in repentance to Allah. I turn to Him a hundred times every day."

622. Ka'b ibn 'Ujra said, "Those who repeat the supplications which follow the prayers will not be disappointed. They are: 'Glory be to Allah'; 'Praise be to Allah'; and 'There is no god but Allah' a hundred times."

278. The supplication for someone when he is absent

623. 'Abdullah ibn 'Amr reported that the Prophet, may Allah bless him and grant him peace, said, "The swiftest supplication to be answered is the supplication of someone for another person who is not present."

624. Abu Bakr as-Siddiq was heard to say, "The supplication of a brother in Allah is answered."

625. Safwan ibn 'Abdullah ibn Safwan, who was married to the daughter of Abu'd-Darda', said, "I visited them in Syria and found Umm ad-Darda' in the house, but not Abu'd-Darda'. She asked, 'Are you intending to go on hajj this year?' 'Yes,' I replied. She said, 'Make supplication to Allah and ask for good for us. The Prophet, may Allah bless him and grant him peace, said, "The supplication of a Muslim man for his absent brother is answered. At his head there is a guardian angel. Whenever he asks Allah to give his brother good, the angel says, 'Amen, and may you have the same.'"' I met Abu'd-Darda' in the market and he said something similar which was related from the Prophet, may Allah bless him and grant him peace."

626. 'Abdullah ibn 'Amr reported that a man said, "O Allah, forgive me and Muhammad alone!" The Prophet, may Allah bless him and grant him peace, said, "You have veiled it from many people."

627. Ibn 'Umar said, "I heard the Prophet, may Allah bless him and grant him peace, asking Allah to forgive him a hundred times in this assembly with the words, 'O Allah, forgive me and turn to me and show mercy to me. You are the Ever-Turning, Merciful.'"

279. Chapter

628. Ibn 'Umar said, "I make supplication in everything I do even that Allah will make the stride of my animal long so that I find ease in that."

629. It is reported that 'Umar used to make supplication with his words, ") Allah, let me die with the pious and do not leave me among the evil. Join me to the good."

630. It is related that 'Abdullah used to use these supplications a lot: 'Our Lord, make peace between us and guide us on the path of Islam. Save us from the darkness (and bring us) to the light. Remove

acts of deviance from us, both open and hidden. Bless us in our ears, our eyes, our hearts, our wives and our children. Turn to us. You are the Ever-Turning, Most Merciful. Make us thankful for Your blessing and make us among those who give praise for it and proclaim it. Perfect it for us."

631. When Anas made supplication for his brother, he said, "May Allah bless him with the blessing of those who are pious. They are neither unjust nor corrupt. They stand at night in prayer and fast in the day."

632. 'Amr ibn al-Harith said, "My mother took me to the Prophet, may Allah bless him and grant him peace, and stroked my head and prayed for provision to be given to me."

633. Anas ibn Malik was told, "Your brothers have come to you from Basra (and that day he was at the zawiyya) wanting for you to make supplication to Allah for them." He said, "O Allah, forgive them and show mercy to them. Give them good in this world and good in the Next World and protect them from the punishment of the Fire." They asked him to say more and he said repeated the same thing. He said, "If you are given this, you have been given the good of this world and the Next."

634. Anas ibn Malik said, "The Prophet, may Allah bless him and grant him peace, took a bough and shook it and not all the leaves fell off. Then he shook it again and not all the leaves fell off. Then he shook it a third time but not all the leaves fell off. He said, 'Saying, "Glory be to Allah and praise be to Allah and there is no god but Allah" makes errors fall away as the leaves of a tree fall away.'"

635. Anas reported that a woman came to the Prophet, to complain to him of a need. He said, 'Shall I show you something better than that? You should say, 'There is no god but Allah' 33 times when you go to sleep and say 'Glory be to Allah' 33 times and say 'Praise be to Allah' 34 times and then that hundred is better than his world and all that it contains.'"

636. The Prophet, may Allah bless him and grant him peace, said, "If someone says, 'There is no god but Allah' one hundred times, 'Glory be to Allah' one hundred times' and 'Allah is greater' one hundred times, that is better than freeing ten slaves and slaughtering seven camels."

637. A man came to the Prophet, may Allah bless him and grant him peace, and said, "Messenger of Allah, what is the best supplication?" He answered, "Asking Allah for forgiveness and well-being in this world and the Next world." Then he came to him the following day and asked, "Prophet of Allah, what is the best supplication?" He answered, "Asking Allah for forgiveness and well-being in this world and the Next world. When you are given well-being in this world and the Next, then you have achieved success."

638. Abu Dharr reported that the Prophet, may Allah bless him and grant him peace, said, "The words which Allah loves most are: 'Glory be to Allah who has no partner. His is the Kingdomand praise is His and He has power over allthings. There is no power nor strength except by Allah. Glory be to Allah and by His praise."

639. Umm Kulthum, the daughter of Abu Bakr, reported that 'A'isha said, "The Prophet, may Allah bless him and grant him peace, came to me while I was praying when he needed something. I was taking a long time and he said, "A'isha, you must make the comprehensive supplication.' When I finished, I asked, 'Messenger of Allah, what is the comprehensive supplication?' He said, 'Say: "O Allah, I ask You for all good, both sooner and later, what I know of it and what I do not know. I seek refuge with You from all evil, both sooner and later, what I know of it and what I do not know. I ask

You for the Garden an d whatever words or actions bring one near to it. I seek refuge with You from the Fire and whatever words or actions bring one near to it. I ask You by what Muhammad asked You and I seek refuge from You by what Muhammad sought refuge from and whatever fate You have decreed for me, make its end right guidance.'""

280. The prayer on the Prophet, may Allah bless him and grant him peace

640. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "If any Muslim does not have anything to give as sadaqa, he should say in his supplication, 'O Allah, bless Muhammad, Your slave and Your Messenger and bless the believers, both men and women, and the Muslims, both men and women.' That will be sadaqa for him."

641. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "If anyone says, 'O Allah, bless Muhammad and the family of Muhammad as You blessed Ibrahim and the family of Ibrahim. Shower blessings on Muhammad and the family of Muhammad as You showered blessings on Ibrahim and the family of Ibrahim. Show mercy to Muhammad and the family of Muhammad as You showed mercy to Ibrahim and the family of Ibrahim,' I will testify for him on the Day of Rising and I will intercede for him."

642. Malik ibn Aws ibn al-Hadathan said, "The Prophet, may Allah bless him and grant him peace, went out to open ground to answer a call of nature and did not find anyone to follow him. 'Umar went out and followed him with a clay pot or wudu' vessel. He found him prostrating in a river bed. He fell back and sat behind him until the Prophet, may Allah bless him and grant him peace, lifted his head. He said, 'You have done well, 'Umar. When you found me prostrating, you went behind me. Jibril came to me and said, 'If someone says the prayer on you once, Allah will pray ten times on him and raise him ten degrees.'"

643. Anas ibn Malik reported that the Prophet, may Allah bless him and grant him peace, said, "If anyone says the prayer on me once, Allah prays on him ten times and removes ten errors from him."

281. Someone who hears the Prophet, may Allah bless him and grant him peace, mentioned in his presence and does not bless him

644. Jabir ibn 'Abdullah reported that the Prophet, may Allah bless him and grant him peace, went up the minbar. When he reached the first step, he said, "Amen". When he ascended to the second step, he said, "Amen," and when he stepped onto the third step, he said, "Amen." They said, "Messenger of Allah, we heard you say 'Amen' three times." He said, "When I went up the first step, Jibril, may Allah bless him and grant him peace, came to me and said, 'Wretched is the slave to whom Ramadan comes and when it passes from him is not forgiven.' I said, 'Amen.' Then he said, 'Wretched is the slave who has one or both of his parents alive and they do not let him enter the Garden.' I said, 'Amen.' Then he said, 'Wretched is a slave who does not bless you when you are mentioned in his presence,' and I said, 'Amen.'"

645. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If anyone prays once on me, Allah will pray ten times on him.'"

646. Similar to 644 except it has "Shame on" rather than "Wretched isÉ"

647. Juwayriyya, the daughter of al-Harith ibn Abi Dirar, (whose name had been Barra but the

Prophet, may Allah bless him and grant him peace, had renamed her Juwayriyya) reported that the Prophet, may Allah bless him and grant him peace, had left her and he did not want to go back in while her name was Barra. Then he went back to her while it was late in the day and found that she was still sitting. "Are you still sitting?" he asked, "After I left you I uttered four phrases three times. If they were to be weighed against all your words, they would outweigh them. They are: 'Glory be to Allah and by His praise in number as great as His creation and in accordance with His own pleasure and the weight of His Throne and the extent of His words.'"

648. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Seek refuge with Allah from Hellfire. Seek refuge with Allah from the punishment of the grave. Seek refuge with Allah from the sedition of the Dajjal. Seek refuge with Allah from the trials of life and death."

282. A man's supplication for someone who has wronged him

649. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "O Allah, let my hearing and sight be sound and make them remain sound until I die. Turn away from me the one who wrongs me and give me revenge on him."

650. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, used to say, "O Allah, let me enjoy my sight and hearing and make them remain sound until I die. Turn away my enemy and grant me revenge on him."

651. Tariq ibn Ashyam al-Ashja'i said, "We used to go and visit the Prophet, may Allah bless him and grant him peace. On one occasion a man and woman came and the man asked, 'Messenger of Allah, what should I say when I pray?' He replied, 'Say, "O Allah, forgive me, show mercy to me, guide me and provide for me.; They will combine this world and the Next world for you.'"

283. Someone who makes supplication for a long life

652. Umm Qays reported that the Prophet, may Allah bless him and grant him peace, said to her, "What she said will make her life long. They said, "We do not know of any woman who was given the long life that she was given."

653. Anas said, "The Prophet, may Allah bless him and grant him peace, used to come to us, the people of his house. One day he came to us and made supplication for us. Umm Sulaym said, 'Won't you make supplication for your little servant?' He said, 'O Allah, give him a lot of wealth and children. Make him live long and forgive him.'

"He made supplication for me three times. I will be buried when I am 103. My fruits can be eaten twice in the year and I lived a long time until I was embarrassed in front of people, and I hope for forgiveness."

284. Someone say says, "A person is given an answer as long as he does not seek to hasten it"

654. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The supplication of any of you is answered as long as he does not get impatient and say, 'I made supplication and was not answered.'"

655. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The supplication of any of you is answered as long as he does not make supplication for something which is a wrong action or cutting off ties of kinship or become impatient and say, 'I made supplication and was not answered,' and so he stops making supplication.'"

285. Someone who seeks refuge in Allah from laziness

656. 'Amr ibn Shu'ayb reported that his grandfather said, "I heard the Prophet, may Allah bless him and grant him peace, say, 'O Allah, I seek refuge with You from laziness and debt. I seek refuge with You from the trial of the Dajjal. I seek refuge with You from the punishment of the Fire.'"

657. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, used to seek refuge with Allah from the evils of life and death and the punishment of the grave and the evil of the Dajjal."

286. Allah is angry with the person who does not ask Allah

658. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Allah is angry with someone who does not ask of Him."

659. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you call on Allah, be definite in your supplication. None of you should say, 'If You will, give it to me.' No one can force Allah."

660. 'Uthman said that he heard the Prophet, may Allah bless him and grant him peace, say, "A person will not be harmed by anything if he says every morning and evening 33 times, 'In the Name of Allah by whose Name nothing in the earth or the heaven is harmed. He is the All-Hearing, the All-Knowing.'"

'Uthman had been afflicted by partial paralysis and the man to whom he said this looked at him (with surprise). He understood that and said, "The hadith is as I have told you, but I did not say it that day and so the decree of Allah was carried out."

287. Supplication in the battle ranks in the Cause of Allah

661. Sahl ibn Sa'd said, "There are two hours in which the gates of heaven are opened. At those times very rarely is the supplication of someone who makes supplication rejected: when the call to prayer has been given and when in battle ranks in the Cause of Allah."

288. The supplications of the Prophet, may Allah bless him and grant him peace

662. Abu Sirma reported that the Messenger of Allah, may Allah bless him and grant him peace, used to say, "O Allah, I ask You to make me wealthy and make my mawla wealthy!"

663. Shakal ibn Humayd said, "Messenger of Allah, teach me a supplication that will benefit me." He said, "Say: 'O Allah, protect me from the evil of my sight and hearing, my tongue, my heart, and the evil of my desire.'"

664. 'Abdullah ibn 'Abbas reported that the Messenger of Allah may Allah bless him and grant him

peace, used to say, "O Allah, help me and do not help against me. Support me and do not support anyone against me. Make guidance easy for me."

665. Ibn 'Abbas said, "I heard the Prophet, may Allah bless him and grant him peace, making supplication with these words: 'O Allah, help me and do not help anyone against me. Devise for me and do not devise against me. Make guidance easy for me. Avert from me the one who attacks me. O Lord, make me grateful to You, remember You, fearful of You, obedient to You and humble to You, supplicating, penitent. Accept my repentance. Wash away my wrong actions and answer my supplication. Establish my proof and guide my heart. Make my tongue correct and make resentment flow out of my heart.'"

666. Mu'awiya ibn Abi Sufyan said on the minbar, "None can withhold what You give nor give what Allah withholds. The effort of a person who makes an effort does not benefit him. When Allah desires good for a person, He gives him understanding in the deen." He added, "I heard these words from the Prophet, may Allah bless him and grant him peace."

667. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "The firmest supplication is to say, 'O Allah, you are my Lord and I am Your slave. I have wronged myself and I admit my wrong action. Only You forgive wrong actions, Lord, forgive me.'"

668. Abu Hurayra reported, "The Messenger of , may Allah bless him and grant him peace, used to use this supplication: 'O Allah, make my deen correct it is the support of my affairs. Make my deen correct it contains my livelihood. Make death a mercy for me from every evil.'"

669. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, used to seek refuge "from the trouble of affliction, meeting with wretchedness, an evil decree, and the gloating of enemies."

(Sufyan, one of the transmitters said, "There were three items in the hadith. I added one, but I do not know which one.")

670. 'Umar said, "The Prophet, may Allah bless him and grant him peace, used to seek refuge from five things: laziness, miserliness, bad pride, the trial of what is in the breast, and the punishment of the grave."

671. Anas ibn Malik said, "The Prophet, may Allah bless him and grant him peace, used to say, 'O Allah, I seek refuge with You from incapacity, laziness, cowardice and old age. I seek refuge with You from the trials of life and death. I seek refuge with You from the punishment of the grave.'"

672. Anas said, "I heard the Prophet, may Allah bless him and grant him peace, say, 'O Allah, I seek refuge with You from concern, sorrow, incapacity, laziness, cowardice, miserliness, being deeply in debt and being overpowered by men.'"

673. Abu Hurayra said, "One of the supplications of the Prophet, may Allah bless him and grant him peace, was 'O Allah, forgive me for my past and future wrong actions, what I conceal and what I divulge, and what You know of me. You are the One who puts ahead and delays. There is no god but You."

674. 'Abdullah said, "The Prophet, may Allah bless him and grant him peace, used to make this

supplication, 'O Allah, I ask You for guidance, virtuousness and wealth.'"

675. Thumana ibn Huzn said, "I heard a shaykh call out in a loud voice, 'O Allah, I seek refuge with You from unadulterated evil.' I asked, 'Who is this shaykh?' I was told, 'Abu'd-Darda'.'"

676. 'Abdullah ibn Abi 'Awfa reported that the Prophet, may Allah bless him and grant him peace, used to say, "O Allah, purify me with ice, snow and cold water as the dirty garment is cleansed of dirt. O Allah, our Lord, praise is Yours in quantity as great as the sky and as great as the earth and as great as You wish from anything beyond that."

677. Anas reported that the Prophet, may Allah bless him and grant him peace, used to make supplication with this supplication, "O Allah, give us good in this world and good in the Next World and protect us from the punishment of the Fire."

678. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, used to say, "O Allah, I seek refuge with You from poverty, need and abasement. I seek refuge with You from being unjust or wronged."

679. Abu Umama said, "We were with the Prophet, may Allah bless him and grant him peace, and he made many supplications which we did not remember. We said, 'You make supplications which we do not remember.' He said, 'I will inform you of something which will combine all of them for you: "O Allah, We ask You for what Your Prophet Muhammad asked You, and we seek refuge with You from what Your Prophet Muhammad sought refuge. O Allah, You are the One to whom one turns for help and You are the One who brings it about. There is no power nor strength except by Allah," or words to that effect.'"

680. 'Amr ibn Shu'ayb reported that his grandfather said, "I heard the Prophet, may Allah bless him and grant him peace, say, 'O Allah, I seek refuge with You from the trial of the Dajjal and I seek refuge with You from the trial of the Fire.'"

681. Ibn 'Abbas used to say, "O Allah, make me content with the provision You have given me and bless me in it and appoint good for me in every thing which I do not have."

682. Anas said, "The most frequent supplication of the Prophet, may Allah bless him and grant him peace, was, 'O Allah, give us good in this world and good in the Next World and protect us from the punishment of the Fire.'"

683. Anas said, "The Prophet, may Allah bless him and grant him peace, most frequently said, "O Allah, O Overturner of hearts, make my heart firm in Your deen."

684. 'Abdullah ibn Abi Awfa reported that the Prophet, may Allah bless him and grant him peace, used to use this supplication: 'O Allah, praise is Yours in quantity as great as the heavens and in quantity as great as the earth and in quantity as great as You wish from anything else. O Allah, purify me with ice, snow and cold water. O Allah, purify me from wrong actions and clean me as the white garment is cleansed of dirt.'"

685. 'Abdullah ibn 'Umar said, "One of the supplications of the Messenger of Allah was, 'O Allah, I seek refuge with You from the disappearance of Your blessing and from the loss of good health and Your sudden vengeance and all of Your anger.'"

289. Supplication in heavy rain and ordinary rain

686. 'A'isha said, "When the Messenger of Allah, may Allah bless him and grant him peace, saw a cloud rising from the horizon, he would leave what he was doing, even if it was the prayer, and face towards it. If Allah dispersed it, he praised Allah, and if it rained, he said, 'O Allah, make it a useful fall!'"

290. Supplication for death

687. Isma'il ibn Qays said, "I came to Khabbab when he had been cauterised seven times. He said, 'If it had not been that the Messenger of Allah, may Allah bless him and grant him peace, had forbidden us to pray for death, I would have done so.'"

291. The supplications of the Prophet, may Allah bless him and grant him peace

688. Abu Musa reported that the Prophet, may Allah bless him and grant him peace, used to make this supplication, "O Allah, forgive my errors, my ignorance and my excess in all my affairs, and what You know better than me of these things. O Allah, forgive all my errors, what I do intentionally or out of my ignorance or in jest and in all that I do. O Allah, forgive me my past and future wrong actions, what I conceal of them and what I divulge. You are the One who puts things ahead and the One who delays them. You have power over all things."

689. Abu Musa al-Ash'ari used to use this supplication, "O Allah, forgive my errors, my ignorance and my extravagance in my affairs and what You know better than I do. O Allah, forgive me what I do both in jest and seriousness, my errors and what I do intentionally and all that I do."

690. Mu'adh ibn Jabal said, "The Prophet, may Allah bless him and grant him peace, took my hand and then said, "Mu'adh!' 'At your service!' I said. He said, 'I love you.' I replied, 'And, by Allah, I love you.' He asked, 'Shall I teach you some words to say at the end of your prayer?' 'Yes,' I replied. He said, 'Say: "O Allah, help me to remember You and thank You and help me to the best manner of worshipping You."'"

691. Abu Ayyub al-Ansari said, "A man said in the presence of the Prophet, may Allah bless him and grant him peace, 'Praise belongs to Allah with blessed and abundant praise.; The Prophet, may Allah bless him and grant him peace, said, 'Who said that?' The man was silent, thinking that it was a reprimand from the Prophet, may Allah bless him and grant him peace, for something he disliked. He asked again, 'Who was it? He said nothing incorrect.' The man said, 'I did, and I hope for good by it.' He said, 'By the One in whose hand my soul is, I saw thirteen angels racing one another to see which of them would take it to Allah Almighty.'"

692. Anas said, "When the Prophet, may Allah bless him and grant him peace, wanted to enter the lavatory, he said, 'O Allah, I seek refuge with You from foulness and foul things.'"

693. 'A'isha said, "When the Messenger of Allah, may Allah bless him and grant him peace, left the lavatory, he said, 'Your forgiveness!'"

694. Ibn 'Abbas said, "The Prophet, may Allah bless him and grant him peace, used to teach us this supplication as he taught us the suras of the Qur'an: 'I seek refuge with You from the punishment of Hellfire, and I seek refuge with You from the punishment of the grave. I seek refuge with You from

the trial of the Dajjal and the I seek refuge from the trials of life and death. I seek refuge with You from the trial of the grave.'"

695. Ibn 'Abbas said, "I spent the night at the house of my aunt. Maymuna. The Prophet, may Allah bless him and grant him peace, got up to answer a call of nature and then washed his hands and face and slept. Then he got up and took the water-skin and loosened its strap and then did a medium sort of wudu' and no more but he did it adequately. Then he prayed. I stood up and went slowly, not wanting him to see that I was observing him. I did wudu'. Then he stood up to pray and I stood at his left. He took my hand and brought me around to his right. His complete night prayer consisted of twelve rak'ats. Then he lay down and went to sleep until he snored. When he slept, he would snore. Bilal gave the adhan for the morning prayer and he prayed without doing wudu'. One of his supplications was, 'O Allah, put light in my heart and light in my hearing and light on my right and light on my left and a light above me and a light behind me and a light in front of me and a light behind him and make my light great.'"

696. 'Abdullah ibn 'Abbas said, "When the Prophet, may Allah bless him and grant him peace, prayed the night prayer, and finished his prayer, glorifying Allah as he deserves, he said at the end of it, 'O Allah, give me a light in my heart and give me a light in my hearing and give me a light in my sight. Give me a light on my right and a light on my left and give me a light in front of me and a light behind me and increase me in light. Increase me in light, and increase me in light.'"

697. 'Abdullah ibn 'Abbas said "When the Messenger of Allah, may Allah bless him and grant him peace, rose to pray in the middle of the night, he would say, 'O Allah, Yours is the praise. You are the light of the heavens and the earth and whoever is in them. Yours is the praise. You are the Lord of the heavens and the earth and whoever is in them. You are the Truth and Your promise is true and the meeting with You is true. The Garden is true and the Fire is true and the Hour is true. O Allah, I have surrendered to You and I have believed in You. I have trusted in You and I repent to You. I argue by You and I have come to You for judgement. Forgive me my past and future wrong actions, what I conceal and what I show. You are My God. There is no god but You."

698. Ibn 'Umar said, "The Prophet, may Allah bless him and grant him peace, used to make this supplication: 'O Allah, I ask You for pardon and good health in this world and the Next. O Allah, I ask You for good health in my deen and my family. Veil my faults and assuage my terror. Guard me before me, behind me, on my right and my left and above me. I seek refuge with You from unexpected destruction from beneath me.'"

699. Rifa'a az-Zurqi said, "In the Battle of Uhud when the idolaters retreated, the Messenger of Allah, may Allah bless him and grant him peace, said, 'Form straight ranks so that I can praise my Almighty Lord.' They formed in ranks behind him. He said, 'O Allah, all praise is due to You. O Allah, none can contract what You expand nor bring near what you put far away. None can put far away what You bring near. None can give what You withhold nor withhold what You give. O Allah, expand to us some of Your blessings, mercy and favour and give us provision! O Allah, I ask You for the abiding blessing which is neither changed nor removed. O Allah, I ask You for blessing on the Day of Utter Poverty and security on the Day of Fear. O Allah, I seek refuge with You from the evil of what You give us. O Allah, make us love belief and adorn our hearts with it. Make us hate disbelief, deviance and rebellion. Place us among the rightly-guided. O Allah, make us die Muslims and make us live as Muslims and join us to the rightly, acting, who are neither disappointed nor afflicted. O Allah, fight the unbelievers who bar your path and who deny Your Messengers. Place You abasement and punishment over them. O Allah, fight the unbelievers who were given the Book, O Lord of Truth!'"

292. Supplication in affliction

700. Ibn 'Abbas said, "The Prophet, may Allah bless him and grant him peace, made the following supplication during affliction: 'There is no god but Allah, the Immense, the Forbearing. There is no god but Prophet, the Lord of the heavens and the earth and the Lord of the Immense Throne.'"

701. 'Abdu'r-Rahman ibn Abi Bakra reported that he said to his father, "I heard you making this supplication every morning: 'O Allah, make me healthy in my body. O Allah, make me healthy in my hearing. O Allah, make me healthy in my sight. There is no god but You.' and repeat it three times in the evening and three times in the morning. You say, 'O Allah, I seek refuge with You from disbelief and poverty. O Allah, I seek refuge with You from the punishment of the grave. There is no god but You,' and you repeat it three times in the evening and three times in the morning." He replied, :Yes, my son. I heard the Messenger of Allah, may Allah bless him and grant him peace, say them and I like to follow his sunna."

He reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The supplications of the person in distress are: 'O Allah, I hope for our mercy! Do not leave me to myself for the blink of an eye. Put all of my affair in order. There is no god but You.'"

702. Ibn 'Abbas said, "The Prophet, may Allah bless him and grant him peace, made the following supplication during affliction: 'There is no god but Allah, the Immense, the Forbearing. There is no god but Prophet, the Lord of the heavens and the earth and the Lord of the Immense Throne.' O Allah, avert its evil."

293. Supplication in the *Istikhara*

703. Jabir said, "The Prophet. may Allah bless him and grant him peace, used to teach us the *istikhara* in matters just as if it was a sura of the Qur'an. He said, 'When someone is concerned about something, he should pray two rak'ats and then say, 'O Allah, I ask You for the good by Your knowledge and I ask You for strength by Your power and I ask You for some of Your immense abundant favour, You have the power and I do not. You know and I do not know. You are the Knower of the Unseen Worlds. O Allah, if You know that this affair is good for me in my deen, my livelihood and the end of my affair (or he said 'in the beginning of my affair') and its conclusion, then avert it from me and avert me from it. Decree for me the good wherever it is and then make me content." Then he should state what he needs.'"

704. Jabir ibn 'Abdullah said, "The Messenger of Allah, may Allah bless him and grant him peace, made supplication in this mosque, the Mosque of Victory, on Monday, Tuesday and Wednesday, and it was answered for him between the two prayers on Wednesday," Jabir said, "Whenever anything severe and serious happened to me and I singled out that time and made supplication to Allah concerning it between the two prayers on Wednesday, I found the answer.'"

705. Anas said, "I was with the Prophet, may Allah bless him and grant him peace, when a man made supplication, saying, 'O Originator of the heavens! O Living, Self-Subsistent! I ask of You.' He said, 'Do you know by what he has made supplication? By the One in whose hand my soul is, he has asked Allah by the Name that He answers when He is asked by it."

706. 'Abdullah ibn 'Amr was heard to say, "Abu Bakr, may Allah be pleased with him, said to the Prophet, may Allah bless him and grant him peace, 'Teach me a supplication which I can use in my

prayer.' He said, 'Say, "O Allah, I have wronged myself greatly. Only You forgive wrong actions. Forgive me with forgiveness directly from you. You are the Ever-Forgiving, Most Merciful."'"

294. When one is in fear of the ruler

707. 'Abdullah ibn Mas'ud said, "When there is a ruler in charge of you whose arrogance or injustice is feared, you should say, 'O Allah, Lord of the Seven Heavens and Lord of the Immense Throne, be my Protector against so-and-so, the son of so-and-so, and his followers among Your creatures so that none of them exceeds the bounds towards me or oppresses me. Your protection is mighty and Your praise is great. There is no god but You.'"

708. Ibn 'Abbas said, "When you go to an awesome ruler and fear that he will attack you, say, 'Allah is greater. Allah is mightier than all His creation and Allah is greater than all that is feared and all that you are wary of. I seek refuge with Allah. There is no god but Him, the One who keeps the seven heavens from falling onto the earth by nothing except His permission, from the evil of your slave so-and-so and his armies and followers and supporters, both among jinn and men. O Allah, be my protector against their evil. Your praise is great and Your protection is immense, Blessed is Your Name. There is no god but You' three times."

709. Ibn 'Abbas said, "Whoever has a worry, sorrow or grief or fears a ruler, should use this supplication and he will be answered. It is: 'I ask You by (the words) "There is no god but You, the Lord of the seven heavens and the Lord of the Immense Throne" and I ask You by (the words) "There is no god but You, the Lord of the seven heavens and the Lord of the Immense Throne" and I ask You by (the words) "There is no god but You, the Lord of the seven heavens and the seven earths and what is in them. You have power over all things."' Then he should ask for what he needs."

295. The reward and wage stored up for a person who makes supplication

710. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "No Muslim makes supplication unless he is someone who has cut off his relatives but that he is given one of three things: either his supplication is answered quickly, or it is stored up for him in the Next World, or an evil equal to it is averted from him." It was said, "Then many supplications will be made." He replied, "Allah has more still to give."

711. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "No believer turns his face to Allah and asks Him for something but that He gives it to him, either by giving it to him sooner in this world or storing it up for him in the Next World, as long as he does not try to make it come quickly." They asked, "Messenger of Allah, what does 'making it come quickly' mean?" He said, "He says, 'I asked and asked and do not think that I will be answered.'"

296. The excellence of supplication

712. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Nothing is dearer to Allah than supplication."

713. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "The noblest act of worship is supplication."

714. An-Nu'man ibn Bashir reported that the Prophet, may Allah bless him and grant him peace, said,

"Supplication is worship.' Then he recited, 'Call on Me and I will answer you.'"

715. 'A'isha said, "The Prophet, may Allah bless him and grant him peace, was asked, 'Which type of worship is best?' He replied, 'A man's supplication for himself.'"

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XXXI. Guests and Spending

316. A man serving his guest himself

746. Abu Usayd as-Sa'idi invited the Prophet, may Allah bless him and grant him peace, to his wedding. His wife, who was the bride, served them that day. She said, "Do you know what I served the Messenger of Allah, may Allah bless him and grant him peace? I served him some dates which had been infused in a pot overnight."

317. Someone who brings his guest food and then stands up to pray

747. Nu'aym ibn Qa'nab said, "I went to Abu Dharr and did not find him at home. I asked his wife, 'Where is Abu Dharr?' 'Fetching some things for the house. He will be back presently.' I sat down to wait for him and he came with two camels. One of them was lined up behind the other and each of the camels had a waterskin on its neck. Abu Dharr took them off. Then he came and I said, 'Abu Dharr! There was no man who I desired to meet more than you and there was none that I hated to meet more than you!' He said, 'Your father belongs to Allah! How can these two be joined together?' I replied, 'In the Jahiliyya, a buried a daughter alive and I feared that I would meet you and you would say, "There is no way for you to repent. There is no way out." On the other hand, I used to hope that you would say, 'There is a way for you to repent. There is a way out.'"

"Abu Dharr asked, 'Was it during the time of the Jahiliyya that you did it?' 'Yes,' I replied. He said, 'Allah has pardoned what was already done.' Then he told his wife, 'Bring us some food.' She refused. Then he ordered again and she refused. This continued until their voices were raised in argument. Abu Dharr said, 'All right then! They (women) do not consider what the Messenger of Allah, may Allah bless him and grant him peace, said!' 'What did the Messenger of Allah say about women?' I asked. He replied, 'Woman is a crooked rib. If you try to straighten her out, you will break her. If you coax her gently, there will be love and a sufficient means (of obtaining what you want).' She went and brought a stew, behaving like a dove.

"Abu Dharr said, 'Eat. Don't let me alarm you. I am fasting.' Then he got up to pray. He began to perform rak'ats in quick succession. Then he turned and ate. I exclaimed, 'We belong to Allah! I never thought that you would lie to me!' He replied, 'Your father belongs to Allah! I have never lied since the moment I met you!' I said, 'Did you not tell me that you were fasting?' 'Yes, he replied, 'I have fasted three days of this month and so the reward for an entire month has been written for me and it is therefore lawful for me to eat.'"

318. A man spending on his family

748. Thawban reported that the Prophet, may Allah bless him and grant him peace, said, "The best dinar a man spends is the dinar which he spends on his family, the dinar which he spends on his companions in the Way of Allah, and the dinar which he spends on his riding animal in the Way of

Allah."

One of the transmitters, Abu Qilaba, said, He began with the family, Who has a greater reward that the man who spends on small children until such time that Allah Almighty makes them able to support themselves."

749. Abu Mas'ud al-Badri reported that the Prophet, may Allah bless him and grant him peace, said, "When someone spends something on his family and reckons its reward to be with Allah, then it is *sadaqa* for him."

750. Jabir said, "A man said, 'Messenger of Allah, I have a dinar.' He said, 'Spend it on yourself.' The man said, 'I have another.' He said, 'Spend it on your servant (or he said, 'on your child').' The man said, 'I have another.' He said, 'Use it in the Way of Allah, but that is the least form of sadaqa.'"

751. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "There are four dinars: a dinar which you give to a poor person, a dinar you give to free a slave, a dinar you spend in the Way of Allah, and a dinar which you spend on your family. The best of them is the dinar which you spend on your family."

319. There is a reward for everything, even the morsel given to a wife

752. Sa'd ibn Abi Waqqas transmitted that the Prophet, may Allah bless him and grant him peace, said to him, "You do not spend anything by which you desire the face of Allah Almighty but that you art rewarded for it, even what you place in your wife's mouth."

320. Supplication in the last third of the night

753. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Our Lord, the Blessed and Exalted, descends to the lowest heaven every night when a third of the night remains. He says, 'Who is calling on Me so that I can answer him? Who is asking Me for something so that I can give to him? "Who is asking Me for forgiveness so that I can forgive him?'"

XXXII. Speech

321. Someone's words, "So-and-so with the curly black hair" or someone "tall" or "short" when he intends to describe him and does not mean to slander him

754. Abu Ruhm, one of the Companions of the Messenger of Allah, may Allah bless him and grant him peace, who had offered his allegiance to the Prophet under the Tree [i.e. at Hudaybiyya] was heard to say, "I went on the expedition to Tabuk with the Messenger of Allah, may Allah bless him and grant him peace. While we were travelling at night at al-Akhdar, I was near to the Prophet. A deep sleepiness overcame us, but I began to wake up when my camel wandered near to the Prophet's camel. I was worried that when it came close, it would his foot in the stirrup. I began to pull my camel back, but at a certain point in the night I feel asleep. Then my camel jostled against the camel of the Messenger of Allah, may Allah bless him and grant him peace, while his foot was in stirrup, hitting his foot. I did not wake up until he exclaimed, 'Ow!' I said, 'Messenger of Allah, ask for forgiveness for me!' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Never mind.'

"Then the Messenger of Allah, may Allah bless him and grant him peace, began to ask about those of the Banu Ghifar who had stayed behind. He asked, 'What happened to the people with thin red beards?' I replied that they had stayed behind. He asked,, 'What did the people with the short black curly hair with camels in Shabakatu Shadakh do?' Then I remembered that they were among the Banu Ghifar, but I did not remember them until I remembered that they were a party from Aslam. So I replied, 'Messenger of Allah, they are from Aslam.' He said, 'What kept one of these men who failed to come letting one of his camels by ridden by an man eager in the Way of Allah? The most painful thing for me is that Muhajirun from Quraysh, the Ansar, Ghifar and Aslam should stay behind.'"

755. 'A'isha said, "A man asked for permission to come in to see the Prophet, may Allah bless him and grant him peace, and the Prophet remarked, 'He is a bad brother of his tribe.' When the man came in, the Prophet was cheerful towards him. I asked the Prophet about that and he said, 'Allah does not love anyone who is obscene and coarse.'"

756. 'A'isha said, "Sawda, who was a heavy, sluggish woman, asked for permission to come in (to see the Prophet) on the night of Jam' (Muzdalifa) and he gave her permission."

322. Someone who does not see any harm in a historical story

757. Ibn Mas'ud said, "When the Messenger of Allah, may Allah bless him and grant him peace, divided the booty of Hunayn at Ji'rana, the people crowded up against him. Then the Messenger of Allah, may Allah bless him and grant him peace, said, 'Allah sent on of His slaves to a people and they rejected him and wounded him in the head. He wiped the blood from his brow, saying, "O Allah, forgive my people for they do not know."'"

'Abdullah ibn Mas'ud added, "I can almost visualise the Messenger of Allah, may Allah bless him and grant him peace, telling about the man wiping his brow."

323. Someone who shields a Muslim

758. Abu'l-Haytham said, "Some people came to 'Uqba ibn 'Amir and said, 'We have some neighbours who drink (wine) and behave incorrectly. Shall we bring them before the ruler?' 'No,' he replied, 'I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Whoever sees the fault of a Muslim and then veils it, it is as if he brought girl buried alive back to life from her grave."'"

324. Someone saying, "People are destroyed."

759. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you hear a man saying, 'People are destroyed,' then he has destroyed them."

325. Do not call a hypocrite "master (*sayyid*)"

760. 'Abdullah ibn Burayda reported from his father that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not call a hypocrite 'master'. He is not your master and you will have angered your Lord, the Mighty and Exalted."

326. What someone says when he is praised

761. 'Adi ibn Arta' said, "When one of the Companions of the Prophet, may Allah bless him and grant

him peace, was praised, he said in supplication to Allah), 'Do not take me to task for what they say and forgive me for what they do not know.'"

762. Abu Qilaba reported that 'Abdullah said to Abu Mas'ud or Abu Mas'ud said to 'Abdullah, "What did you hear the Prophet, may Allah bless him and grant him peace, say about '(false) assertion?" He said, "It is a bad mount for a man."

763. 'Abdullah ibn 'Amr said, "Abu Mas'ud, what did you hear the Messenger of Allah, may Allah bless him and grant him peace, say about 'People who make false claims?" He replied, "I heard him say, 'A bad mount for a man' and I heard him say, 'Cursing a believer is like killing him.'"

327. One should not say about something he does not know, "Allah knows it"

764. Ibn 'Abbas said, "None of you should say about a thing which he does not know, 'Allah knows it' when Allah may know that it is other than what he said and thus he (tries to) teach Allah what he does not know. That is something terrible in Allah's sight."

328. The rainbow

765. Ibn Abbas said, "The Milky Way is one of the gates of the heavens. The rainbow is security from being destroyed by flood after the people of Nuh, peace be upon him."

329. The Milky Way

766. Ibn al-Kawwa' asked 'Ali about the Milky Way. He said, "It is the water-trough (or loop of the bag) from which the heaven opens up flowing water."

767. Ibn 'Abbas said, "The rainbow is security for the people of the earth that they will not be drowned. The Milky Way is the door of the heavens and forms a furrow through it."

330. Someone who dislikes for it to be said, "O Allah, place me in the Abiding Abode of Your mercy"

768. Abu'l-Harith al-Kirmani heard a man say to Abu Raja', "I greet you and I ask Allah to join both of us together in the Abiding Abode of His mercy." Abu Raja' said, "Is anyone capable of that?" He continued, "What is the Abiding Abode of His mercy?" "The Garden," the man replied. "That is not correct," he said. The man asked, "Then what is the Abiding Abode of His mercy?" "The Lord of the Worlds," he replied.

331. Do not curse time

769. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "None of you should say, 'May time *(ad-Dahr*) be disappointed. Allah is time (*ad-Dahr*)."

770. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "None of you should say, 'May time be disappointed!' Allah Almighty said, 'I am time (*ad-Dahr*). I send the night and the day. If I so wished, I could take them away.' None of you should the grape-vine '*karm*" (instead of *'inab*). *Karm** is the Muslim man."

[* *Karm* suggests honour.]

332. A man should not look sharply at his brother when he turns away

771. Mujahid said, "It is disliked for a man to stare at his brother or let his eye follow him when he turns his back or to ask, 'Where have you come from? Where are you going?'"

333. Someone saying to someone else, "Bother you"

772. Anas reported that the Prophet, may Allah bless him and grant him peace, saw a man driving a sacrificial camel. "Ride it," he told him. The man replied, "It is a sacrificial camel." "Ride it," he repeated. The man said again, "It is a sacrificial camel." "Ride it," he repeated. The man said, "It is a sacrificial camel." The Prophet said, "Ride it, and bother you!"

773. Al-Miswar ibn Rifa'a al-Quruzi said, "I heard a man ask Ibn 'Abbas, 'Should I do wudu' after I have eaten bread and meat?' He replied, 'Woe to you! Would you do *wudu*' on account of good things?'"

774. Jabir said, "The Messenger of Allah, may Allah bless him and grant him peace, was at al-Ji'rana on the Day of the Battle of Hunayn with the spoils in the custody of Bilal. The Prophet was dividing them out. A man came up to him and said, 'Be just! You are not being just!' The Prophet said, 'Bother you! Who will be just if I am not just?' 'Umar said, 'Messenger of Allah, let me strike off the head of the hypocrite!' The Prophet said, 'This man is with his followers who recite the Qur'an and it does not go beyond their throats. They pass through the deen as an arrow passes through the target (i.e. nothing of it remains on the arrow).'"

775. Bashir ibn Ma'bad as-Sadusi (whose name was Zahim ibn Ma'bad) made hijra (emigration) to the Prophet, may Allah bless him and grant him peace, and the Prophet asked him, "What is your name?" "Zahim," he replied. The Prophet said, 'No, you are Bashir." Bashir said, "While I was walking with the Messenger of Allah, may Allah bless him and grant him peace, he passed the graves of some idolaters. He said, 'These people have missed much good' three times. Then he passed by the graves of the Muslims and observed, 'These people have obtained much good.' The Prophet, may Allah bless him and grant him peace, suddenly looked up and saw a man wearing sandals walking among the graves. He said, 'You with the ox-hide sandals, take off your sandals!' When he saw the Prophet, may Allah bless him and grant him peace, he removed his sandals and threw them away.'"

334. Building

776. Muhammad ibn Hilal reported that he saw the rooms of the wives of the Prophet, may Allah bless him and grant him peace. The rooms were made of palm trunks covered with hair. The transmitter (Muhammad ibn Abi Fudayk) said, "I asked him about 'A'isha's room and he said, 'Its door faced Syria.' I asked, 'Was it one or two spans?' 'Its door was one span,' he replied. I asked, 'And what was it made of?' He said, 'From cypress or teak wood.'"

777. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The Final Hour will not come until houses' adornments resemble painted garments."

Ibrahim (the transmitter) said, "He meant striped garments."

335. A man saying, No, by your father"

778. Abu Hurayra said, "A man came to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'Messenger of Allah, which sadaqa has the best reward?' He said, 'By your father, you will learn of it. It is that you give sadaqa while you are healthy and avaricious, fearful of poverty and desirous of wealth. You should not delay it until you are at the point of death and then say, "This much is for so-and-so. This much is for so-and-so. This much is for so-and-so."'"

336. When a person seeks something, he should ask for something small and not praise the person

779. 'Abdullah said, "When one of you seeks something he needs, he should ask for something small. He will have what is decreed for him. None of you should go to his companion and then praise him and thus break his back."

780. Abu 'Izza Yassar ibn 'Abdullah al-Hudhali reported that the Prophet, may Allah bless him and grant him peace, said, "When Allah wants a slave to die in a particular country, he makes him have some reason for being there."

337. Someone's words, "May the one who hates you not have good!"

781. Abu 'Abdu'l-'Aziz said, "Abu Hurayra spent the night with us and looked at a star before him. Then he said, 'By the One who holds Abu Hurayra in his hand, some people wish that they would be appointed commanders in the earth while their actions are as if they were handing from that star. They are not appointed to those positions of command not to those positions.' Then he turned to me and said, 'May the one who hates you not have good! Is all of this allowed by the people of the east in the east?' 'Yes, by Allah,' I replied. He said, 'May Allah make them ugly and drive them like angry camels as if their faces were beaten shields until they give the owner of a field his field and the owner of sheep his sheep!'"

338. Someone should not say, "Allah and so-and-so"

782. Mughith claimed that Ibn 'Umar once asked him about his mawla and Mughith replied, "By Allah and so-and-so." Ibn 'Umar responded, "Do not speak like that. Do not put anyone with Allah. Say "so-and-so: after you have said, "Allah."

339. Someone saying, "What Allah wills and you will"

783. Ibn 'Abbas said, "A man said, to the Prophet, 'Whatever Allah wills and you will.' He said, 'You have put an equal with Allah. It is what Allah alone wills.'"

340. Singing and Play

784. 'Abdullah ibn Dinar said, "I went out with 'Abdullah ibn 'Umar to the market. He passed by a small slave-girl who singing and remarked, 'Shaytan. If he had left anyone, he would have left this girl.'"

785. Anas ibn Malik heard the Messenger of Allah, may Allah bless him and grant him peace, say, "I

have nothing to do with diversions and diversions have nothing to do with me." He meant that he does not do anything worthless."

786. Ibn 'Abbas said about *"There are some people who trade in distracting tales"* (31:5) that it means singing and things like it.

787. Al-Bara' ibn 'Azib reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Spread the greeting to people and you will be safe. The saw is evil."

Abu Mu'awiya said that the "saw" means amusement.

788. Fadala ibn 'Ubayd was at a meeting when he heard that some people were playing backgammon. He got up in anger to forbid it in the strongest possible terms. Then he said, "The one who plays in order to live on his winnings is like a person who eats pig meat and does *wudu*' in blood."

341. Guidance and good behaviour

789. Ibn Mas'ud was heard to say, "You are living at a time when there are many men of understanding and few orators. There are few who ask and many who give. In it there is more action than diversion. After you there will come a time when there are few men of understanding and many orators. There will be many who ask and few who give. Guidance in it directs action. Know that right guidance at the end of time is better than some actions."

790. Abu't-Tufayl said, "I was asked, 'Did you see the Prophet, may Allah bless him and grant him peace?' 'Yes,' I replied, 'and I do not know of any man left alive on the face of the earth except myself who saw the Prophet, may Allah bless him and grant him peace.' He went on, 'The Prophet had white skin and a handsome face.'"

In another transmission, al-Jurayri said, "I and Abu't-Tufayl ('Amir ibn Wathila l-Kinani) were doing tawaf of the House when Abu't-Tufayl said, 'There is no one remaining who saw the Prophet, may Allah bless him and grant him peace, except me.' I asked, 'Did you actually see him?' 'Yes,' he replied. I asked, 'What was he like?' He said, 'He was white-skinned, handsome, and of medium stature.'"

791. Ibn 'Abbas reported that the Prophet, may Allah bless him and grant him peace, said, "Right guidance, correct behaviour and being moderate form a twenty-fifth portion of prophethood."

In another variant, "Right guidance, correct behaviour and moderation form a seventieth part of prophethood."

342. When news comes to you from someone you do not furnish with travel provisions

792. It is related that 'Ikrima said, "I asked 'A'isha, 'Did you ever hear the Messenger of Allah, may Allah bless him and grant him peace, quoting poetry?' She replied, 'Sometimes when he entered a house, he would say, "News will come to you from someone you do not furnish with travel provisions."*'"

[*. A line of poetry written by Abu Khirash.]

793. Ibn 'Abbas said, "This is something that a Prophet said, 'News will come to you from someone you do not furnish with travel provisions' (meaning that he had quoted it."

343. Wishing which is disliked

794. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you wishes for something, he should look to what he desires. He does not know what he will be given."

344. Do not call the grape "*kurm*"

795. 'Alqama ibn Wa'il reported that the Prophet, may Allah bless him and grant him peace, said, "None of you should say '*kurm*.' Rather use '*habala*' for grape-vines."

345. Someone saying, "Bother you"

796. See 772.

346. Someone saying, "O person!"

797. Hamna bint Jahsh said, "The Prophet, may Allah bless him and grant him peace, said, 'What is it, O person?'"

798. Habib ibn Sabhan al-Asadi said, "I saw 'Ammar praying the obligatory prayer. Then he said to a man at his side, 'O person!' Then he got up."

799. Ash-Sharid said, "The Prophet, may Allah bless him and grant him peace, rode with me behind him and said, "Do you know any of the poetry of Umayya ibn Abi's-Salt?' 'Yes,' I replied and recited a line. 'Go on,' he said, until I had recited a hundred lines."

347. Someone saying, "I am lazy"

800. 'A'isha said, "Do not forget to stand up at night to pray. The Prophet, may Allah bless him and grant him peace, did not neglect to do it. If he was either ill or lazy, he prayed sitting down."

348. Someone who seeks refuge from laziness

801. Anas ibn Malik said, "The Prophet, may Allah bless him and grant him peace, used to often say, 'O Allah, I seek refuge with You from worry, sorrow, incapacity, laziness, cowardice, avarice, being overburdened by debt and being overcome by other men.'"

349. Someone's words, "May my self be your ransom!"

802. Anas ibn Malik said, "Abu Talha used to kneel before the Messenger of Allah, may Allah bless him and grant him peace, and sprinkle water on his quiver and say:

'May my face be a protection for your face
And my self be a ransom for your self.'"

803. Abu Dharr said, "The Prophet, may Allah bless him and grant him peace, went towards al-Baqi' and I began to follow him. He turned and saw me and said, 'Abu Dharr!' I said, 'At your service, Messenger of Allah. May I be your ransom.' He said, 'Those who are rich will be poor on the Day of Rising except those who say, "Such-and-such and such-and-such is for a right (which was performed).'" I said, 'Allah and His Messenger know best.' He said, 'That is how it is' three times. Then we came to Uhud. He said, 'Abu Dharr!' I replied, 'At your service, Messenger of Allah. May I be your ransom.' He said, 'It would not delight me if Uhud were to become gold for the family of Muhammad and then have them spend a night with a dinar or he said a mithqal.' Then we were at a wadi and he went ahead, so I thought that he felt a call of nature, and so I sat down at the edge of the wadi. He was gone a long time and I feared for him. Then I heard him and it seemed as if he were talking to a man. Then he came out to me my himself. I said, 'Messenger of Allah, who was the man you were talking to?' 'Did you hear him?' he asked. I said, 'Yes.' He said, 'That was Jibril. He came to me and gave me the good news that whoever of my community dies without associating anything with Allah will enter the Garden.' I said, 'Even if he commits adultery or steals?' He said, 'Yes.'"

350. A man saying, "May my father and mother be my ransom"

804. 'Abdullah ibn Shaddad said, "I heard 'Ali, may Allah be pleased with him, say, 'I did not see the Prophet, may Allah bless him and grant him peace, saying, ("May my father and mother be) your ransom" after Sa'd. I heard him say to him, "May my father and mother be your ransom."'"

805. 'Abdullah ibn Burayda related that his father said, "The Prophet, may Allah bless him and grant him peace, went out to the mosque while Abu Musa was reciting and asked, 'Who is this?' 'I am Burayda,' I replied, 'May I be your ransom!' He said, 'This man has been given one of the flutes of the family of Da'ud.'"

351. A man saying, "My son" to someone whose father did not become Muslim

806. As-Sa'b ibn Hakim reported that his grandfather said, "I came to 'Umar ibn al-Khattab, may Allah be pleased with him. He began to say, 'Nephew.' Then he questioned me and I told him my lineage and so he knew that my father had not become Muslim. He began to say, 'My son, my son.'"

807. Anas said, "I used to serve the Prophet, may Allah bless him and grant him peace." He continued, "I used to enter without asking for permission to enter. One day I came and he said, 'My son, there is a new situation. You should not come in unless you have permission.'"

808. Ibn Abi Sa'sa'sa reported from his father that Abu Sa'id al-Khudri called him "my son".

352. Someone should not say, *"khabuthat nafsi"** (an expression meaning "I am overcome with nausea")

809. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, said, "None of you should say, '*khabuthat nafsi*'. He should say, '*Laqisat nafsi*.'"

[* *Khabutha* has a connotation of foulness."

810. Same with another isnad.

XXXIII. Names

353. The *kunya* Abu'l-Hakam

811. Hani' ibn Yazid related that when he came to the Prophet, may Allah bless him and grant him peace, with his people, the Prophet heard them using the kunya Abu'l-Hakam. The Prophet, may Allah bless him and grant him peace, called him and said, "Allah is the Judge (al-Hakam) and He has judgement. Why have you been given the kunya Abu'l-Hakam?" He said, "When my people disagree about something, they bring it to me and I judge between them so that both parties are content." "How excellent this!" the Prophet exclaimed. Then he asked, "Do you have any children?" Hani' replied, "I have Shurayh, 'Abdullah and Muslim, the Banu Hani'.' He asked, "Which of them is the oldest?" "Shurayh," he replied. He said, "You are Abu Shurayh," and he made supplication for him and his children.

The Prophet, may Allah bless him and grant him peace, then heard them call a man among them 'Abdu'l-Hajar [slave of the Stone]. The Prophet, may Allah bless him and grant him peace, asked, "What is your name?" "'Abdu'l-Hajar," he replied. "No," he said, your name is 'Abdullah."

Shurayh said, "When Hani was ready to return to his land, he came to the Prophet, 'Abdullah and said, "Tell me something that will make the Garden certain for me." He said, "You must speak good and give food."

354. The Prophet, may Allah bless him and grant him peace, liked good names

812. 'Abdullah Hudud related that the Prophet, may Allah bless him and grant him peace, said, "Who will drive these camels of ours?" or "Who will deliver these camels of ours?" A man said, "I will." He asked, "What is your name?" "So-and-so," he said. He said, "Sit down." Then another stood up and the Prophet asked, "What is your name?" The man said, "So-and-so." He said, "Sit down." Then another man stood up and the Prophet said, "What is your name?" "Najiyya (Rescuer)," he said. "The Prophet said, "You will do it. Drive them."

355. Swiftness in walking

813. Ibn 'Abbas said, "The Prophet of Allah, may Allah bless him and grant him peace, came forward swiftly while we were sitting, He approached in such a manner that we wee alarmed by the speed with which he came towards us. When he reached us, he greeted us and said, 'I came swiftly to you to tell you about the Night of Power. I forgot it in the time it took me to get to you, so look for it in the last ten nights (of Ramadan).'"

356. The names which Allah Almighty loves the most

814. Abu Wahb, a Companion, reported that the Prophet, may Allah bless him and grant him peace, said, "Name yourselves with the names of the Prophets. The names which Allah Almighty loves most are 'Abdullah and 'Abdu'r-Rahman. The most truthful names are Harith and Humam. The ugliest names are Harb and Murra."

815. Jabir said, "A man had a child and named him al-Qasim. We said, 'We will not give you the kunya Abu'l-Qasim nor will we so honour you. The Prophet, may Allah bless him and grant him

peace, was told and said, 'Call your son 'Abdu'r-Rahman.'"

357. Changing one name to another

816. Sahl said, "Al-Mundhir ibn Abi Usayd was brought to the Prophet, may Allah bless him and grant him peace, when he was born and the Prophet placed him on his thigh while Abu Usayd was seated near him. The Prophet, may Allah bless him and grant him peace, was busy with something in front of him, so Abu Usayd told someone to take his son from the Prophet's leg. When the Prophet, may Allah bless him and grant him peace, became aware of it, he asked, 'Where is the child?' Abu Usayd replied, 'We sent him home.' The Prophet asked, 'What is his name?' He replied, 'Such-and-such.' The Prophet said, 'No, rather his name is al-Mundhir.' So we called him al-Mundhir from that day."

358. The name which Allah Almighty hates the most

817. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The name which hates the most is that a man be called the King of Kings."

359. Someone who calls another person using the diminutive of his name

818. Talq ibn Habib said, "I was the most vehement person in denying intercession. I questioned Jabir and he said, 'Tulayq, I heard the Prophet, may Allah bless him and grant him peace, say, "They will come out of the Fire after entering it," and we recite (the same Book) you recite.'"

360. Calling someone by the name he loves the most

819. Hanzala ibn Hidhaym said, "The Prophet, may Allah bless him and grant him peace, used to like to call a man by the name that he liked best and by his favourite kunya."

361. Changing the name 'Asiya (meaning "rebellious")

820. Ibn 'Umar said that the Prophet, may Allah bless him and grant him peace, changed a woman's name from 'Asiya (rebellious), saying, "You are Jamila (beautiful)."

821. Muhammad ibn 'Ata' related that he visited Zaynab bint Salama and she asked him about the name of one of his sisters. He reports: "I said, 'Her name is Barra.' She said, 'Change her name. The Prophet, may Allah bless him and grant him peace, married Zaynab bint Jahsh. Her name was Barra and he changed it to Zaynab. I visited Umm Salama when she married him and my name was Barra. He heard her call me Barra and said, 'Do not adorn yourselves. Allah is the One who knows those who are pious (*barra*) among you and those who are deviant. Call her Zaynab.' Umm Salama said, 'She is Zaynab.' I said to Zaynab, 'Give her a name.' Zaynab said, 'Change it to what the Messenger of Allah, may Allah bless him and grant him peace, changed it.'" So he called her Zaynab.

362. Surm (meaning "separation")

822. Ibn 'Abdu'r-Rahman ibn Sa'id al-Makhzumi, whose name was as-Surm, reported that the Messenger of Allah, may Allah bless him and grant him peace, named him Sa'id (happy). He related that he had seen 'Uthman reclining in the mosque.

823. 'Ali said, "When al-Husayn was born, I named him Harb (war). The Prophet came and said, 'Show me your son. What have you named him?' 'Harb,' we replied. He said, "He is Hasan.' When al-Husayn was born, I named him Harb. The Prophet, may Allah bless him and grant him peace, came and said, 'Show me your son. What have you named him?' 'Harb,' we replied. He said, "He is Husayn.' When we had a third son, I named him Harb. The Prophet, may Allah bless him and grant him peace, came and said, 'Show me your son. What have you named him?' 'Harb,' we replied. He said, "He is Muhassin." Then he said, 'I have named them according to the names of the sons of Harun: Shabr, Shubayr, and Mushabbir.'"

363. Ghurab (meaning "crow")

824. It is reported that al-Harith ibn Abza said, "I was present at Hunayn with the Prophet, may Allah bless him and grant him peace, and he asked me, 'What is your name?' 'Ghurab,' I replied. He said, 'No, your name is Muslim.'"

364. Shihab (meaning "flame")

825. 'A'isha said, "A man called Shihab (flame) was mentioned in the presence of the Messenger of Allah, may Allah bless him and grant him peace. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Rather you are Hisham.'"

365. Al-'As (meaning "rebel")

826. Muti' said, "I heard the Prophet, may Allah bless him and grant him peace, say on the day of the Conquest of Makka, 'No Qurayshi will be killed in custody from today until the Day of Rising.'" None of the rebels of Quraysh except Muti' became Muslim. His name had been al-'As and the Prophet, may Allah bless him and grant him peace, renamed him Muti' (obedient).

366. Someone who calls his companion and shortens or leaves out part of his name

827. 'A'isha said that the Messenger of Allah, may Allah bless him and grant him peace, said, "'A'ish! Jibril sends you greetings." She said, "And peace be upon him and the mercy of Allah." She remarked, "He sees what I do not see."

828. Umm Kulthum, the daughter of Thumama, related that she went out to answer a call of nature,. Her brother, al-Makhariq ibn Thumama, said, "Go to 'A'isha and ask her about 'Uthman ibn 'Affan. People have said a lot about him. She said, "I went to her and said, 'One of your brothers sends you greetings and asks you about 'Uthman ibn 'Affan.' 'A'isha said, 'Peace be upon and the mercy of Allah.' 'A'isha then went on, 'I testify that I saw 'Uthman in this house one hot night when the Prophet, may Allah bless him and grant him peace, had received revelation through Jibril. The Prophet, may Allah bless him and grant him peace, struck the palm or held the hand of Ibn 'Affan, saying, 'Write, 'Uthma! Allah has placed in this house with His Prophet, may Allah bless him and grant him peace, only a man who is honoured with Him. If anyone curses Ibn 'Affan, the curse of Allah is on him.'"

367. Zahm (meaning "crowd")

829. Bashir ibn Nuhayk said, "The Prophet, may Allah bless him and grant him peace, came and said, 'What is your name?' 'Zahm,' I said. He said, 'You are Bashir (bringer of good news).' While I was

walking and keeping pace with the Prophet, may Allah bless him and grant him peace, he said, 'Ibn al-Khasasiyya! Are you resentful towards Allah? Do you keep pace with the Messenger of Allah?' I said, 'May my mother and father be your ransom, I do not hold any resentment against Allah. I have every blessing.' The Prophet came to the graves of the idolaters and said, 'These people have missed a lot of good. Then he came to the graves of the Muslims and said, 'These people have obtained much good.' There was a man wearing ox-hide sandals walking between the graves. The Prophet said, 'You with the ox-hide sandals! Remove your sandals!' So he removed his sandals."

830. Part of previous hadith.

368. Barra (meaning "pious")

831. Ibn 'Abbas said that Juwayriyya's name had been Barra and the Prophet, may Allah bless him and grant him peace, had renamed her Juwayriyya.

832. Abu Hurayra said, "Maymuna's name was Barra and then the Prophet, may Allah bless him and grant him peace, renamed her Maymuna."

369. Aflah (meaning "most successful")

833. Jabir reported: "The Prophet, may Allah bless him and grant him peace, said, 'If I will, I will prohibit my community, if Allah so wills, from any of them taking the name Baraka (blessing), Nafi' (Helper) or Aflah (Most Successful),' and I do not know if he said, Rafi' (one who elevates) or not. Someone asks, 'Is Baraka (blessing) here?' and is told, 'He (or it) is not here.' The Prophet, may Allah bless him and grant him peace, died because he could forbid that (using those names)."

834. Jabir ibn 'Abdullah said, "The Prophet, may Allah bless him and grant him peace, wanted to forbid people calling themselves Ya'la (to rise), Baraka (blessing), Nafi' (Helper), Yasar (good fortune), Aflah (most successful) and names like that. Then he was silent about that matter and did not say anything."

370. Rabah (meaning "profit")

835. 'Umar ibn al-Khattab said, "When the Prophet, may Allah bless him and grant him peace, withdrew from his wives, I was with Rabah, the slave of the Messenger of Allah, may Allah bless him and grant him peace, and I called, 'Rabah, ask permission for me to come in to the Messenger of Allah, may Allah bless him and grant him peace.'"

371. The Names of the Prophets

836. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Name yourselves with the names of the Prophets, but do not use my kunya." I am Abu'l-Qasim."

837. Anas ibn Malik said, "The Prophet, may Allah bless him and grant him peace, was in the market when a man said, 'Abu'l-Qasim!' The Prophet, may Allah bless him and grant him peace, turned towards him. He said, 'Messenger of Allah, I was calling this man.' The Prophet, may Allah bless him and grant him peace, said, 'Call yourselves with my name but do no use my kunya.'"

838. Yusuf ibn 'Abdullah ibn Sallam said, "The Prophet, may Allah bless him and grant him peace,

named me Yusuf and let me sit in his room and stroked my head."

839. Jabir ibn 'Abdullah said, "One of our men among the Ansar had a son and wanted to call him Muhammad. The Ansari said, 'I put him on my shoulder and took him to the Allah, may Allah bless him and grant him peace. [Another variant has: "He had a son and they wanted to name him Muhammad."] The Prophet said, 'Name yourselves with my name but do not use my kunya. I have been made the distributor (Qasim) to divide things between you.'"

Husayn said that he added, "I was sent as a distributor to divide between you."

840. Abu Musa said, "I had a son and I brought him to the Prophet, may Allah bless him and grant him peace, and he named him Ibrahim. He chewed up a date and gave it to him and made supplication for him to be blessed and then gave him back to me." He was Abu Musa's oldest son.

372. Hazn (meaning "rough")

841. Sa'id ibn al-Musayyab reported that his grandfather went to the Prophet, may Allah bless him and grant him peace. He asked, "What is your name?" "Hazn (rough)," he replied. The Prophet said, "You are Sahl (easy)." He said, "I will not change a name which my father gave me." Ibn al-Musayyab said, "Roughness (hazuna) remained among us afterwards."

XXXIV. Kunyas

373. The Prophet's name and kunya, may Allah bless him and grant him peace

842. Jabir said, "One of our men had a son and named him al-Qasim. The Ansar said, "We will not give you the kunya of Abu'l-Qasim to make you happy.' He went to the Prophet, may Allah bless him and grant him peace, and told him what the Ansar had said. The Prophet, may Allah bless him and grant him peace, said, 'The Ansar did well. Call yourselves with my name but do not use my kunya. I am Qasim (the divider)."

843. Ibn al-Hanafiyya was heard to say, "There was an allowance made for 'Ali. He asked, 'Messenger of Allah, if I have a son after you can I name him with your name and use your kunya?' Yes,' he replied."

844. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade for someone to have both his name and his kunya. He said, 'I am Abu'l-Qasim. Allah gives and I distribute.'"

845. See hadith 837.

374. Can one use a kunya for an idolater?

846. Usama ibn Zayd reported that the Messenger of Allah, may Allah bless him and grant him peace, arrived at a gathering which included 'Abdullah ibn Ubayy ibn Salul before 'Abdullah ibn Ubayy had become Muslim. He said, "Do not bother us in our gathering." The Prophet, may Allah bless him and grant him peace, went to Sa'd ibn 'Ubada and said, "Sa'd, did you not hear what Abu Hubab said?" He meant 'Abdullah ibn Ubayy ibn Salul.

375. A kunya for a child

847. Anas said, "The Prophet, may Allah bless him and grant him peace, visited us. I had a young brother who used the kunya of Abu 'Umayr. He had a sparrow which he used to play with it and it had died. The Prophet, may Allah bless him and grant him peace, came it and saw that he was sad. He asked, 'What is wrong with him?' He was told, 'His sparrow has died.' The Prophet said, 'Abu 'Umayr, what has happened to the little sparrow?'"

376. Having a kunya before having a child

848. 'Abdullah gave 'Alqama the kunya Abu Shibl when he had no children.

849. 'Alqama said, "'Abdullah gave me a kunya before I had a child."

377. Kunyas for women

850. 'A'isha said, "I went to the Prophet, may Allah bless him and grant him peace, and said, 'Messenger of Allah, you give your wives kunyas, so give me a kunya.' He said, 'Take the kunya of your nephew, 'Abdullah.'"

851. 'A'isha said, "Prophet of Allah, will you not give me a kunya?" He said, "Use the kunya of your son," i.e. 'Abdullah ibn az-Zubayr. She was given the kunya Umm 'Abdullah.

378. Someone who gives a man of kunya because of something he is doing or with one of their names

852. Sahl ibn Sa'd related that the name which 'Ali, may Allah be pleased with him, liked best was Abu Turab and that he was happy when he was called that. Only the Prophet, may Allah bless him and grant him peace, called him that. One day 'Ali was cross with Fatima and went out and reclined against the wall of the mosque. The Prophet, may Allah bless him and grant him peace, came to look for him and was told that he was leaning against the wall. The Prophet, may Allah bless him and grant him peace, went up to him and found that his back was covered with dust. The Prophet, may Allah bless him and grant him peace, began to wipe the dust off his back and said, 'Sit down Abu Turab (father of dust)!'"

379. How does a person walk with the great men and people of superiority

853. Anas said, "While the Prophet, may Allah bless him and grant him peace, was in one of our palm groves where the trees belonged to Abu Talha, he went out to answer a call of nature. Bilal was walking behind him. The Prophet, may Allah bless him and grant him peace, honoured him by asking him to walk at his side. The Prophet, may Allah bless him and grant him peace, passed by a grave and stood there until Bilal reached him. he said, 'Woe to you, Bilal. Did you hear what I heard?' He replied, 'I did not hear anything.' He said, 'The man in the grave is being punished.' He found that it was a Jew."

380. Chapter

854. Qays said, "I heard Mu'awiya say to a young brother of his, 'Mount your slave behind you.' He

refused. Mu'awiya said to him, 'How badly you have been taught!' I heard Abu Sufyan say, 'leave your brother alone.'"

855. Musa ibn 'Ali reported from his father that 'Amr ibn al-'As said, "When you have a lot of close friends, you have a lot of creditors." The transmitter asked Musa, "What are creditors?" "Rights owed," he replied.

XXXV. Poetry

381. There is some wisdom in poetry

856. Khalid ibn Kaysan said, "I was with Ibn 'Umar when Iyyas ibn Khaythama got up and said to him, 'Shall I recite some poetry, Ibn al-Faruq?' 'Yes,' he replied, 'but only recite good poetry to me.'" He recited until he came to something which Ibn 'Umar disliked whereupon he told him to stop.

857. Mutarrif said, "I accompanied 'Imran ibn Husayn from Kufa to Basra. Very rarely did he arrive at my house without reciting some poetry to me. He said, 'Indirect speech accords great scope in avoiding lies.'"

858. Ubayy ibn Ka'b mentioned that the Messenger of Allah, may Allah bless him and grant him peace, said, "There is some wisdom in poetry."

859. Al-Aswad ibn Suray' said, "Messenger of Allah, I have praised my Lord, the Almighty and Exalted, in some words of praise." He said, "Your Lord loves praise," and did not say anything more.

860. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is better for a man to fill his belly with oozing pus than to fill it with poetry."

861. Al-Aswad ibn Suray' said, "I was a poet and went to the Prophet, may Allah bless him and grant him peace, and asked, 'Shall I recite some praises I have written for my Lord?' He said, 'Your Lord loves praise,' and did not say anything more."

862. 'A'isha said, "Hassan ibn Thabit asked the Messenger of Allah, may Allah bless him and grant him peace, for permission to satirise the idolaters. The Messenger of Allah, may Allah bless him and grant him peace, said, 'And what about my lineage?' He said, 'I will extract you from them as a hair is taken from dough.'"

863. Hisham reported that his father said, "I began to abuse Hassan [ibn Thabit] in the presence of 'A'isha and she said, 'Do not abuse him. He used to defend the Messenger of Allah, may Allah bless him and grant him peace.'"

382. The good in poetry is like the good in words while some of it is bad

864. See hadith 858.

865. 'Abdullah ibn 'Amr reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Poetry is in the same position as speech. The good of it is like good words and its bad part is like bad words."

866. 'A'isha said, "Poetry is both good and bad. Take the good and leave the bad. I have related some of the poetry of Ka'b ibn Malik. That included an ode of forty verses and some less than that."

867. Shurayh said, "I ask 'A'isha, may Allah be pleased her with, 'Did the Messenger of Allah, may Allah bless him and grant him peace, recite any poetry?' She said, 'He used to recite some of the poetry of 'Abdullah ibn Rawaha:

'Someone to whom you have not given provision brings you news.'"

868. See hadith 859.

383. Someone who recites poetry

869. Ash-Sharid said, "The Prophet, may Allah bless him and grant him peace, asked me to recite the poetry of Umayya ibn Abi's-Salt and I recited it. The Messenger of Allah, may Allah bless him and grant him peace, began to say, 'Go on, go on!' until I had recited a hundred lines.' The Prophet said, 'If only he had become Muslim.'"

384. Someone who dislikes for someone to be dominated by poetry

870. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "It is better for one of you to fill his belly with pus than to fill it with poetry."

871. In respect of *"And as for the poets, is the misled who follow them. Do you not see how they ramble on in every style and that they say things which they do not do?"* (26:223-225), Ibn 'Abbas said that it was abrogated and that an exception was made in His words, *"except for those who believe and do right actions Éthe kind of reversal they will receive."* (26:226)

385. Someone saying, "There is magic in eloquence"

872. Ibn 'Abbas said that a man or a bedouin came to the Prophet, may Allah bless him and grant him peace, and spoke some eloquent words. The Prophet, may Allah bless him and grant him peace, said, "There is some magic eloquence and some wisdom in poetry."

873. 'Abdu'l-Malik ibn Marwan entrusted the teaching of his children to ash-Sha'bi and said, "Teach them poetry so that they will possess dignity and vigour. Feed them meet so that their hearts will be strong. Cut off their hair so that their necks will be strong. Make them sit with men of distinction who will contradict them in words."

386. Poetry which is disliked

874. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, said, "The greatest of criminals is the poet who satirises the entire tribe and a man who disclaims his father."

XXXVI. Words

387. Too Many Words

875. Ibn 'Umar said, "Two men came from the east as orators in the time of the Messenger of Allah, may Allah bless him and grant him peace. They stood up, spoke and then sat down. Thabit ibn Qays, the orator of the Messenger of Allah, may Allah bless him and grant him peace, stood up and spoke and the people liked what he said. The Messenger of Allah, may Allah bless him and grant him peace, stood up and said, 'O people, say what you have to say. seeking to present words is the best manner is from Shaytan.' Then the Messenger of Allah, may Allah bless him and grant him peace, said, 'There is some magic in eloquence.'"

876. Anas said, "A man gave a speech in the presence of 'Umar and said a lot. 'Umar said, 'Too many words in orations comes from the skills of shaytan.'"

877. Abu Yazid or Ma'n ibn Yazid reported that the Prophet, may Allah bless him and grant him peace, said, "Gather in your mosques. When the people are gathered, come and tell me.' The first of those to whom he came was us and he sat down. One of the speakers spoke and said, 'Praise be to Allah. No praise can be directed to anyone except Him nor is there any escape without Him.' The Prophet got angry, stood up and we blamed one another. Then he went to another mosque and sat in it. We sent to him and spoke to him. He came with us and sat where he had been sitting or near to it. Then he said, 'Praise be to Allah who puts whatever He wishes before Him and whatever He wishes behind Him. There is some magic in eloquence.' Then he commanded us and taught us."

388. Wishing

878. 'A'isha said, "The Prophet, may Allah bless him and grant him peace, was sleepless one night and said, 'Would that a man of righteous action among my Companions would come and guard me tonight!' Then he heard the sound of weapons. He asked, 'Who is it?' 'Sa'd,' came the answer. Sa'd said, 'Messenger of Allah, I have come to guard you.' The Messenger of Allah, may Allah bless him and grant him peace, slept and we heard him snore."

389. When someone says, "It is a sea" about a man, thing or horse

879. Anas ibn Malik, "There was some alarm in Madina and the Prophet, may Allah bless him and grant him peace, borrowed a horse belonging to Abu Talha called al-Mandub. He rode it, and when he returned he said, 'We did not see anything and he found the horse to be a sea."

[Referring to its running]

390. Beating someone for grammatical mistakes

880. Nafi' said, "Ibn 'Umar used to strike his son for making grammatical mistakes."

881. 'Abdu'r-Rahman ibn 'Ajlan said, "'Umar ibn al-Khattab, may Allah be pleased with him, passed by two men who were shooting. One man said to another, 'Do hit it (using the letter *sîn* instead of *sâd*).' 'Umar observed, 'A bad grammatical mistake is worse than a bad shot.'"

391. Someone describing something by saying, "It is nothing," meaning that it is not true

882. 'A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "People asked the Prophet, may Allah bless him and grant him peace, about soothsayers. He told them, 'They are

nothing.' They said, But, Messenger of Allah, they speak about things which are true!' The Prophet, may Allah bless him and grant him peace, responded, 'That is a word which Shaytan steals and then he mumbles it into the ear of his protégé with a sound like the clucking of a chicken. Then they mix a hundred lies with it.'"

392. Indirect Allusion

883. Anas ibn Malik said, "The Messenger of Allah, may Allah bless him and grant him peace, was on one of his journeys and the camel-drive was chanting (to make the camels move). The Prophet, may Allah bless him and grant him peace, said, 'Gently, Anjasha! Be careful with the glass vessels (meaning the women).'"

884. 'Umar said, "A man is reckoned to be lying when he gives voice to all that he hearts." He said, "As for cases of indirect allusion, are they enough to keep a Muslim from lying?"

885. Mutarrif ibn 'Imran ibn ash-Shakhir said, "I accompanied 'Imran ibn Husayn to Basra. Every day he used to recite poetry to us and he said, 'Indirect allusions give ample scope to avoid lying.'"

393. Divulging secrets

886. 'Amr ibn al-'As said, "I am astonished at a man who flees from fate when he is all the time attacking it and who sees the mote in his brother's eye and not the trunk in his own eye. He uncovers the rancour in his brother's heart and not the rancour in himself. I have never entrusted anyone with a secret of mine and then blamed him for divulging it. How could I blame him when I have given him something he is incapable of doing?"

394. Mockery

887. 'A'isha said, "A man suffering from an affliction passed by some women and they laughed together, mocking him, and so one of them got that same affliction."

XXXVII. General Behaviour

395. Deliberation in things

888. Az-Zuhri reported that a man from Bali said, "I came to visit the Messenger of Allah, may Allah bless him and grant him peace, with my father. My father spoke to him while I was not there. I said to my father, 'What did he say to you?' He replied, 'When you desire something, then you must proceed slowly until Allah shows you a way out of it or until Allah makes a way out for you.'"

889. Muhammad ibn al-Hanafiyya said, "Not wise is he who does not deal correctly with a person whose company he cannot avoid until Allah appoints for him a release or a way out."

396. Someone who guides down an alley or on a path

890. Al-Bara' ibn 'Azib related that the Prophet, may Allah bless him and grant him peace, said, "If anyone gives a gift or guides down a land or a path that, for him, is equivalent to freeing a slave."

891. Abu Dharr is reported as saying, "Your putting some of the water from your bucket in your brother's bucket is sadaqa. Your removing stones. thorns and bones from people's path is sadaqa. Your guiding a man in a place where there are no guides is sadaqa."

397. Someone who misguides a blind person

892. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah curses anyone who misguides a blind person and leads him away from the path."

398. Tyranny (*baghy*)

893. Ibn 'Abbas told Shahr (ibn Hawshab), "While the Prophet, may Allah bless him and grant him peace, was sitting in the courtyard of his house in Makka, 'Uthman ibn Maz'un passed by and smiled at the Prophet, may Allah bless him and grant him peace. The Prophet, may Allah bless him and grant him peace, said to him, 'Why don't you sit down?' 'I will,' he said. So the Prophet, may Allah bless him and grant him peace, sat facing him. While he was conversing with him, the Prophet, may Allah bless him and grant him peace, stared at the sky and said, 'A messenger from Allah, 'Abdullah came to me just now when you sat sown?' He asked, 'What did he say to you?' He said, *'Allah commands justice and doing good and giving to relatives. And He forbids indecency and doing wrong and tyranny. He warns you so that hopefully you will pay heed.'* (16:90) 'Uthman said, 'That was when belief was established in my heart and I loved Muhammad.'"

399. The punishment for outrage

894. Anas reported that the Prophet, may Allah bless him and grant him peace, said, "I will enter the Garden with someone who brings up two daughters until they come of age, and we will be like these two," and he indicated his index finger and middle finger.

895. "Two doors come quickly in this world: outrage and cutting off relatives."

400. Noble descent

896. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "The noble son of the noble son of the noble son of the noble one was Yusuf ibn Ya'qub ibn Ishaq ibn Ibrahim."

897. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "My friends on the Day of Rising will be those with taqwa, even if one lineage is closer than another. People will not bring me their actions. They will come carrying this world on their shoulders and they will call out, 'Muhammad!' I will say, 'no,' to such-and-such, and I will have full power over them."

898. Ibn 'Abbas said, "I do not know anyone who acts by this ayat: *'Mankind! We created you from a male and a female, and made you into peoples and tribes so that you might come to know each other. The noblest among you in Allah's sight is the one with the most taqwa.'* (49:13) One man says to another man, 'I am more noble than you are.' No one is nobler than another person except by taqwa."

899. Ibn 'Abbas said, "What do you reckon to be nobility? Allah has made nobility clear. The noblest of you in the sight of Allah is the one with the greatest taqwa. What do you reckon as lineage? The

best of you in lineage is the best of you in character."

401. The *arwah* (spirits) are a massed army

900. 'A'isha said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'The arwah are a massed army. When they already know each other, they are friendly. When they do not know each other, they disagree.'"

901. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The spirits are massed armies. Those of them that knew one another are friendly. Those that did not know one another disagree."

402. A man saying, "Glory be to Allah!" when he is amazed

902. Abu Hurayra said, "I heard the Prophet, may Allah bless him and grant him peace, say, 'While a shepherd was tending to his sheep, a wolf came and snatched one of the sheep. The shepherd went after the wolf which turned to him and said, 'Who will look after them on the 'Day of Wild Beasts'? They will have no shepherd but me.' People said, 'Glory be to Allah!' The Messenger of Allah, may Allah bless him and grant him peace, said, 'I believe it I, Abu Bakr and 'Umar.'"

903. 'Ali said, "The Prophet, may Allah bless him and grant him peace, was in a funeral procession an he picked up something and began to scratch the ground with it. He said, 'There is none of you who does not have his seat written either in the Fire or in the Garden.' They said, 'Messenger of Allah, then should we not rely on what is written for us and abandon action?' 'Act.' he said. 'Every thing is easy if you were created for it.' He added, 'As for someone who is one of the people of happiness, it is easy for him to perform the actions of happiness. As for someone who is one of the people of wretchedness, it is easy for him to perform the actions of wretchedness.' Then he recited, *'As for him who gives out and has taqwa and confirms the GoodÉ'* (92:5-10)

403. Wiping the ground with the hand

904. Usayd ibn Abi Usayd reported that his mother said, "I said to Abu Qatada, 'Why don't you relate something from the Messenger of Allah, may Allah bless him and grant him peace?' Abu Qatada said, 'I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Whoever tells lies about me, eases the way for himself to a bed in the Fire." When the Messenger of Allah, may Allah bless him and grant him peace, said that, he began to wipe his hand on the ground.'"

404. Slings

905. 'Abdullah ibn Mughaffal al-Muzani said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade slings. He said, 'They do not kill game nor injure the enemy. They gouge the eye and break the teeth.'"

405. Do not curse the wind

906. Abu Hurayra said, "A fierce wind blew when the people were on the road to Makka while 'Umar was making hajj. 'Umar asked those around him, 'What is the wind?' They did not give any answer. I urged my camel forward and I caught up with him and said, 'I have heard that you asked about the wind. I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "The wind (rîh)

is from the spirit (ruh) if Allah. It brings mercy and it brings punishment. Do not curse it. Ask Allah for the good of it and seek refuge from its evil.""

XXXVIII. Omens

406. Someone's words, "We have been given rain by the rising of such-and-such and such-and-such (a star)"

907. Zayd ibn Khalid al-Juhani said, "The Messenger of Allah, may Allah bless him and grant him peace, led us in the Subh prayer at Hudaybiyya after it had rained on us during the night. When he finished, he faced the people and said, 'Do you know what your Lord has said?' They replied, 'Allah and His Messenger know best.' He said, 'This morning My slaves have become divided up into believers and unbelievers. Those who said, "We had rain by the favour and mercy of Allah," believe in Me and reject the stars. Those who said that it was because of a certain star, disbelieve in Me and believe in the stars.'"

407. What someone says when he sees clouds

908. 'A'isha said, "When the Prophet, may Allah bless him and grant him peace, saw a cloud in the sky, he would get up and down and walk to and fro, and his face would change colour. When it rained, that would leave him." When A'isha commented on that, the Prophet, may Allah bless him and grant him peace, said, "I do not know. Perhaps it will be as Allah Almighty says: *'When they saw it as a storm cloud advancing on their valleys...'* (46:24)"

909. 'Abdullah ibn Mas'ud reported that the Prophet, may Allah bless him and grant him peace, said, "Paying attention to the bad omen (*tayyara*) is association (*shirk*). It has nothing to do with us. Allah will remove it by reliance on Him."

408. The bad omen (*tayyâra*)

910. Abu Hurayra heard the Prophet, may Allah bless him and grant him peace, say, "Bad omens. The best of that is the good omen. They asked, "What is the good omen?" "A good word which one of you hears," he replied.

409. The excellence of someone who does not take note of omens

911. 'Abdullah ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The nations were presented to me on the Festival in the days of hajj, and I was astonished at the great number of my community. They filled the plains and mountains." They said, "Muhammad, are you content?" "Yes, O Lord!" he said. He said, "In addition to these people there are seventy thousand who will enter the Garden without any reckoning. They are those who do not use charms nor cauterise themselves nor seek omens and who rely on their Lord." 'Ukkasha exclaimed, "Ask Allah to place me among them!" Then another man said, "Ask Allah to put me among them!" The Prophet said, "'Ukkasha has beaten you to it."

410. Bad omens taken from the jinn

912. 'Alqama reported that 'A'isha used to go to children when they were born and make supplication

for them. She came to a child and removed its pillow and found a straight razor under his head. She asked about the razor and they said, "We put it there against the jinn. She took the razor, threw it away and forbade them to use it. She said that the Messenger of Allah, may Allah bless him and grant him peace, disliked and hated seeing bad omens in things. She forbade doing that.

411. Good Omens

913. Anas reported that the Prophet, may Allah bless him and grant him peace, said, "There is no infection and there are no bad omens, although I am pleased by a good omen a good word."

914. Hiba at-Tamimi related from his father that he heard the Prophet, may Allah bless him and grant him peace, said, "There is no avenging spirit (*hama**), and the most truthful of omens is the good omen. The Evil Eye is a reality."

[*Hama*: a superstitious belief of the pre-Islamic Arabs, that the unavenged spirit of a murdered person took the form of a night bird.]]

412. Seeing blessing in a good name

915. 'Abdullah ibn as-Sa'ib reported that in the year of al-Hudaybiyya, when 'Uthman ibn 'Affan told the Prophet, may Allah bless him and grant him peace, that Suhayl had been sent to him by his people to make a truce with them on the basis that, provided that he leave them this year, they would leave Makka empty for him for three days. When 'Uthman came and the Prophet, may Allah bless him and grant him peace, was told, "Suhayl has come," he said, "Allah has made our business easy (sahhala)."

413. Bad luck in horses

916. 'Abdullah ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Bad luck can be found in houses, women and horses."

917. Sahl ibn Sa'd said, "If there is bad luck in anything, it is in houses, women and horses."

918. Anas ibn Malik said, "A man said, 'Messenger of Allah, we were in a house and there were a large number of us and we had a lot of property in it. Then we moved to another house and our numbers decreased and our property became less in it (the new house).' The Messenger of Allah, may Allah bless him and grant him peace, said, "Go back to it (the first house) or leave it (the second house) it is bad.'"

XXXIX. Sneezing and Yawning

414. The Sneeze

919. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Allah loves sneezing and hates yawning. When one of you sneezes and praises Allah Almighty, it is a duty for every Muslim who hears him to say to him, 'May Allah have mercy on you.' Yawning comes from Shaytan. When one of you yawns, he should control it as much as possible. When a man says, 'Aawh!,' Shaytan laughs at him."

415. What to say when you sneeze

920. Ibn 'Abbas said, "When one of you sneezes and says, 'Praise be to Allah,' the angel says, 'The Lord of the Worlds.' When you say, 'The Lord of the Worlds,' the angel says, 'May Allah have mercy on you.'"

921. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "When one of you sneezes, he should say, 'Praise be to Allah,' and his brother or companion should say to him, 'May Allah have mercy on you.' Then he should say, 'May Allah guide you and put your affairs in order.'"

416. Wishing mercy on the sneezer

922. 'Abdu'r-Rahman ibn Ziyad ibn An'am al-Ifriqi said, "My father told me that they were taking part in a sea raid in the time of Mu'awiya. He said, 'Our ship was right up against the ship of Abu Ayyub al-Ansari. When it was time for our midday meal, we invited him and he came over. He said, "You invited me, but even though I am fasting, I cannot avoid accepting your invitation because I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'A Muslim owes six things to his brother. If he neglects any of them, he has neglected an obligatory duty owed to his brother. He should return his greeting when he greets him. He should accept when he gives him an invitation. He should ask for mercy on him when he sneezes. He should give him good counsel when he asks him for advice.'"'"

He said, "There was a man with us who was giving to joking and he said to the man who served our food, 'May Allah repay you good and piety.' The man got angry at him when he said it to him a lot. Then the first man said to Abu Ayyub, 'What do you think about a man who becomes angry and reviles me when I say to him, "May Allah repay you good and piety"?' Abu Ayyub remarked, 'We used to say, 'If someone is not put right by good, he will be put right by evil.'" So he turned to the man and said to him when he came, 'May Allah repay you with evil and disgrace!' The man laughed and was pleased and said, 'Will you not stop joking?' The man said, 'May Allah repay Abu Ayyub al-Ansari with good!'"

923. Ibn Mas'ud reported that the Prophet, may Allah bless him and grant him peace, said, "There are four things that one Muslim owes another Muslim: to visit him when he is ill, to be with him when he dies, to accept when he invites him, and to ask for mercy on him when he sneezes."

924. Al-Bara' ibn 'Azib said, "The Messenger of Allah, may Allah bless him and grant him peace, instructed us to do seven things and forbade us seven. He instructed us to visit the sick, to join funeral processions, to bless people who sneeze, to fulfil our oaths, to help the wronged, to return the greeting, and to accept invitations. He forbade us gold rings, silver vessels, red (silk) saddle clothes, Qassi (silk and flax) garments, thick brocade, embroidered silk, and pure silk."

925. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A Muslim owes another Muslim six duties." He was asked, "And what are they, Messenger of Allah?" He said, "To greet him when he meets him, to accept when he gives him an invitation, to give him good counsel when he asks for advice, to wish mercy on him when he sneezes and says, 'Praise be to Allah,' to visit him when he is ill, and to join the funeral procession when he dies."

417. When you hear a sneeze, you should say, "Praise be to Allah"

926. 'Ali said, "When someone hears a sneeze and says, 'Praise be to Allah, Lord of the Worlds, in every situation,' he will never get a toothache or earache."

418. How to wish for mercy on a person when you hear a sneeze

927. Abu Salih reported that the Prophet, may Allah bless him and grant him peace, said, "When one of you sneezes, he should say, 'Praise be to Allah.' When he says, 'Praise be to Allah, ' his brother or companion should say to him, 'May Allah have mercy on you.' Then let the person who sneezed say, 'May Allah guide you and put your affairs in order.'"

928. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Allah loves the sneeze and dislikes yawning. When one you sneezes and praises Allah, it is a duty for every Muslim who hears him to say, 'May Allah have mercy on you.;' As for the yawn, it comes from Shaytan. When one of you yawns, he should repress it as much as possible. When one of you yawns, Shaytan laughs at him."

929. Ibn 'Abbas said, "When someone is wished mercy, he should say, 'May Allah protect us and you from the Fire. May Allah have mercy on you.'"

930. Abu Hurayra said, "We were sitting with the Messenger of Allah, may Allah bless him and grant him peace, when a man sneezed and praised Allah. The Messenger of Allah, may Allah bless him and grant him peace, said to him, 'May Allah have mercy on you.' Then another man sneezed but the Prophet did not say anything to him. The man, 'Messenger of Allah! you responded to the other man, but did not say anything to me!' The Prophet replied, 'He praised Allah and you were silent.'"

419. When someone does not praise Allah, do not wish mercy on him

931. Similar to 930, but from Anas.

932. Abu Hurayra said, "Two men sat in the presence of the Prophet may Allah bless him and grant him peace, and one of them was from a noble family than the other. The nobler of the two sneezed and

did not praise Allah, so the Prophet did not ask for mercy for him. Then the other man sneezed and praised Allah, so the Prophet, may Allah bless him and grant him peace, asked for mercy on him. The noble man said, 'I sneezed in your presence and you did not ask for mercy for me. This other than sneezed and you asked for mercy on him.' The Prophet said, 'This man mentioned Allah, so I mentioned him. You forgot Allah, so I forgot you.'"

420. What should someone who sneezes say first?

933. Nafi' said that when 'Abdullah ibn ÒUmar sneezed, they said to him, "May Allah have mercy on you," and Ibn 'Umar said, "May He have mercy on us and you. May He forgive us and you."

934. 'Abdullah said, "When one of you sneezes, he should say, 'Praise be to Allah, the Lord of the Worlds.' Let anyone responding to him say 'May Allah have mercy on you.' Then the person who sneezed should say'May Allah forgive me and you.'"

935. Iyas ibn Salama related that his father said, "A man sneezed in the presence of the Prophet, may Allah bless him and grant him peace, and the Prophet said, 'May Allah have mercy on you.' Then the man sneezed again and the Prophet, may Allah bless him and grant him peace, said, 'This man has a cold.'"

421. Someone who says, "May Allah have mercy on you if you praised Allah."

936. Makhul al-Azdi said, "I was beside Ibn 'Umar when a man sneezed on one side of the mosque. Ibn 'Umar said, 'May Allah have mercy on you if you praised Allah.'"

422. Do not say, "Ab"

937. Mujahid said, "When a son of 'Abdullah ibn 'Umar, either Abu Bakr or 'Umar, sneezed, he said, 'Ab!' Ibn 'Umar said, 'What is this "Ab"? Ab is the name of one of the shaytans who comes between the sneeze and the praise.'"

423. When someone sneezes several times

938. See hadith 935.

939. Abu Hurayra said, "Wish mercy on a person once, twice and three times. Anything more than that is a cold."

424. When a Jew sneezes

940. Abu Musa said, "The Jews used to sneeze in the presence of the Prophet, may Allah bless him and grant him peace, hoping that he would say to them, 'May Allah have mercy on you.' He used to say to them, 'May Allah guide you and put you in order.'"

425. How a man wishes mercy on a woman when she sneezes

941. Abu Burda said, "I came to Abu Musa while he was in the house of Umm al-Fadl ibn al-'Abbas and I sneezed and Abu Musa did not wish mercy on me. Umm al-Fadl sneezed and he wished mercy on her. I told my mother, so when Abu Musa came to her, she confronted him and said, 'My son

sneezed and you did not wish mercy on him. She (Umm al-Fadl) sneezed and you wished mercy on her.' Abu Musa replied, 'I heard the Prophet, may Allah bless him and grant him peace, say, "When one of you sneezes and praises Allah, you should wish mercy on him, if he does not praise Allah, do not wish mercy on him." My son sneezed and did not praise Allah, so I did not wish mercy on him. She sneezed and praised Allah, so I wished mercy on her.' She said, 'You did well.'"

426. Yawning

942. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "When one of you yawns, he should repress it as much as possible."

427. Someone who says, "At your service (Labbayk)" when he answers

943. Mu'adh said, "I was riding behind the Prophet, may Allah bless him and grant him peace, and he called out, 'Mu'adh!' 'At your service!' I replied. Then the Prophet said the same thing three times and went on, 'Do you know what is Allah's right on His slaves? That they should worship Him and not associate anything with Him.' Then he rode on for an hourÉ

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946. Anas said, "There is no one that people loved to see more than the Prophet, may Allah bless him and grant him peace. But when they saw him, they did not stand up for him since they knew that he disliked that."

947. 'A'isha, the Umm al-Mu'minin, said, "I have not seen anyone who more resembled the Prophet, may Allah bless him and grant him peace, in words or speech or manner of sitting than Fatima." 'A'isha continued, "When the Prophet, may Allah bless him and grant him peace, saw that she had come, he would greet her and then he stood up for her, kissed her, took her hand and brought her forward and made her sit in hi place. When the Prophet, may Allah bless him and grant him peace, visited her, she greeted him, stood up for him, and kissed him. She came to the Prophet, may Allah bless him and grant him peace, in his final illness and he greeted her, kissed her, and told her a secret. She wept. Then he confided something else to her and she laughed. I said to the women, 'I see that this woman is superior to other women, let she is one of them. First she wept and then she laughed.' I asked her, 'What did he say to you?' She replied, 'I would be telling a secret.' When the Prophet, may Allah bless him and grant him peace, died, Fatima said, 'He confided to me, "I am dying," so I wept. Then he confided to me, "You will be the first of my family to join me," so I was happy and pleased at that.'"

429. A man standing up for someone sitting down

948. Jabir said, "The Prophet, may Allah bless him and grant him peace, was ill and we prayed behind him while he was sitting down. Abu Bakr relayed his takbir to the people. The Prophet turned towards us and saw that we were standing. He indicated to us that we should sit down. So we prayed sitting down with him. When he said the taslim, he said, 'You were about to do what the Persians and Romans do. They stand in front of their kings when they are seated. Do not do that. Follow your Imams. If the Imam prays standing, then pray standing. If he prays sitting down, then pray sitting down."

430. When someone yawns, he should put his hand over his mouth

949. Abu Sa'id reported that the Prophet, may Allah bless him and grant him peace, said, "When one of you yawns, he should put his hand over his mouth. Otherwise Shaytan might enter it."

950. Ibn Abbas said, "When someone yawns, he should place his hand over his mouth. Yawning comes from Shaytan."

951. Same as 949.

XD. Gestures

431. Should anyone delouse someone else's head

952. Anas ibn Malik said, "The Prophet, may Allah bless him and grant him peace, used to visit Umm Hiram, the daughter of Milhan who was married to 'Ubada ibn as-Samit, and she would give him food and delouse his head. Then he slept and woke up laughing."

953. Qays ibn 'Asim as-Sa'idi said, "I came to the Messenger of Allah, may Allah bless him and grant him peace, and he said, 'This is the master of the people of the desert.' I said, 'Messenger of Allah, how much property can I have without owning anything to someone who comes with a request or a guest?' The Messenger of Allah, may Allah bless him and grant him peace, said, 'The best property is forty. A lot of property is sixty. Woe to those who have hundreds except for he who gives away something precious, lends an animal with abundant milk or sacrifices a fat animal to eat and feeds beggars and the poor.' I asked, 'Messenger of Allah, which is the noblest of these qualities?' The valley where I am does not support many flocks.' The Prophet replied, 'So what do you give as a gift?' I replied, 'I give virgin camels and she-camels.' The Prophet asked, 'How much do you give as a loan?' I said, 'I lend a hundred.' He asked, 'What do you do with she-camels that are ready to be mated?' He replied, 'People bring their ropes (to use as halters for the male camels) and no man is prevented from taking a camel on which he puts a halter. He takes the male camel he thinks is the proper one (for mating and keeps it) until he returns it.' The Prophet, may Allah bless him and grant him peace, said, 'Which do you love more ? your property or your mawali (i.e. your heirs).' ('My property,' he replied.) The Prophet said, 'Your share is what you eat of your property and consume or what you give away and spend. The rest of it belongs to your heirs.' I said, 'When I go back, I must lessen it.'"

When he was neat death, his sons gathered around and he said, 'My sons, listen to me. You will not listen to anyone who will give you better advice than me. Do not wail over me. The Messenger of Allah, may Allah bless him and grant him peace, was not wailed for. I heard the Prophet, may Allah bless him and grant him peace, forbid wailing. Shroud me in the garment in which I used to pray. Make the eldest of you your leader. If you make the eldest of you your leader, you will continue to have a successor from your father among you. If you make the youngest of you your leader, then the eldest of you will be debased in front of people. Be abstinent among yourselves. Have a good livelihood and you will be free of the need to ask from other people. Beware of begging. It is the lowest of a man's earnings. When you bury me, flatten my grave. There was some bad feelings between me and the tribe of Bakr ibn Wa'il in this area because of wounds I inflicted. Do not trust a fool to bring something which might bring about disgrace in your deen (i.e. if he were to reveal the site of the grave.'"

432. Shaking the head and biting the lip when surprised

954. 'Abdullah ibn as-Samit said, "I questioned my close friend Abu Dharr who said, 'I brought some water for wudu' to the Prophet, may Allah bless him and grant him peace. He shook his head and bit his lip. I said, "May my father and mother be your ransom, have I injured you?" "No," he replied, "but you will meet amirs ? or imams ? who will delay the prayer until it is past its time." "So what do you command me to do?" I asked. He replied, "Pray the prayer at the proper time. If you come across them, then pray with them and do not say, 'I have already prayed, so I will not pray again.'"'"

433. A man striking his hand on his thigh when he is amazed or for some other reason

955. 'Ali reported that the Messenger of Allah, may Allah bless him and grant him peace, knocked at the door of 'Ali and Fatima, the daughter of the Prophet, may Allah bless him and grant him peace, and said, "Don't you pray?" 'Ali said, "I said, 'Messenger of Allah, our spirits are with Allah. When He wishes to wake us up, we will make up.' The Prophet, may Allah bless him and grant him peace, left without saying anything to me. Then I heard him strike him thigh after his back was turned. He said, *'More than anything else, man is argumentative.'* (18:54)"

956. Abu Razin said about Abu Hurayra, "I saw him striking his brow with his hand whole saying, 'People of Iraq, do you claim that I lie against the Messenger of Allah, may Allah bless him and grant him peace? Do you have enjoyment while I have the wrong action? I testify that I heard the , Messenger of Allah, may Allah bless him and grant him peace, say, "When one of you breaks his sandal-strap, he should not walk in his other sandal until it is mended."'"

434. When a man strikes his brother's thigh and does not intend anything bad by it

957. Abu'l-'Aliyya al-Bara' said, "'Abdullah ibn as-Samit passed by me and I gave him a chair. He sat down. I told him, 'Ibn Ziyad has delayed the prayer. What do you command?' He hit my thigh (and I think he said, 'So that it left a mark on me') and then he said, 'I asked Abu Dharr as you asked me and he hit my thigh as I have hit yours. He said, "Pray the prayer at the proper time, but if you come across some of them, pray with them and do not say, 'I have already prayed,' and then not pray."'"

958. It is related that 'Abdullah ibn 'Umar reported that 'Umar went with the Messenger of Allah, may Allah bless him and grant him peace, with a group to visit Ibn Sayyad. They found him playing with some children in the hills of Banu Maghala. Ibn Sayyad, who was approaching puberty, did not notice them until the Prophet, may Allah bless him and grant him peace, patted him with his hand and then said to him, 'Do you testify that I am the Messenger of Allah?' Ibn Sayyad looked at him and said, 'I testify that you are the Messenger of the unlettered.' Ibn Sayyad said to the Prophet, 'Do you testify that I am the Messenger of Allah?' He refuted it and said, 'I have believed in Allah and His Messengers.' Then he said to him, 'What dreams do you have?' Ibn Sayyad replied, 'Both truthful people and liars come to me.' The Prophet, may Allah bless him and grant him peace, said, 'You are in a state of confusion.' Then the Prophet, may Allah bless him and grant him peace, said to him, 'I am concealing something from you.' Ibn Sayyad said, 'It is just smoke.' He said, 'Shame on you! You will not go too far.' 'Umar said, 'Messenger of Allah, let me cut his head off?' The Prophet, may Allah bless him and grant him peace, said, 'If it is him (i.e. the Dajjal), you will not be able to get the better of him. If it is not him, there is no point in killing him.'"

Salim reported that he heard 'Abdullah ibn 'Umar say, "After that, the Prophet, may Allah bless him and grant him peace, went with Ubayy ibn Ka'b al-Ansari to the palm-grove where Ibn Sayyad was staying. He wanted to hear something from Ibn Sayyad without Ibn Sayyad seeing him. The Prophet, Messenger of Allah entered and hid behind the palm trunks, trying to hear something from Ibn Sayyad before he saw him. Ibn Sayyad was lying on his bed, covered by a wrapper and there was a murmuring sound coming from him. The mother of Ibn Sayyad saw the Prophet, may Allah bless him and grant him peace, hiding behind the palm trunk and she said to Ibn Sayyad, 'Saf! (which was a name of Ibn Sayyad) Muhammad is here.' So Ibn Sayyad got up. The Prophet, may Allah bless him and grant him peace, said, 'If she had left him, the business would have been clear.'"

Salim reported that he heard 'Abdullah ibn 'Umar say, " "The Prophet, may Allah bless him and grant him peace, stood up among the people and praised Allah as He deserves and then he mentioned the Dajjal and said, 'I warn you about him, and there is no Prophet who did not warn his people about him. Nuh warned his people about him, but I will say something to you which no Prophet has said to his people. You should know that he is one-eyed and that Allah is not one-eyed.'"

959. Jabir said, "When the Prophet, may Allah bless him and grant him peace, was in janaba, he would pour three cupfuls of water over his head."

Al-Hasan ibn Muhammad [ibn al-Hanafiyya] said, "Abu 'Abdullah, I have more hair than that." Jabir struck his hand on al-Hasan's thigh and said, "Nephew, the Prophet, may Allah bless him and grant him peace, had more hair than you have and better hair as well."

435. The person who dislikes people sitting and rising for him

960. Jabir said, "In Madina, the Messenger of Allah, may Allah bless him and grant him peace, was thrown from a horse onto a palm trunk and dislocated his foot. We used to visit him in the room of 'A'isha. We came upon him while he was praying sitting down and we prayed standing behind him. He indicates to us that we should sit down. When he finished the prayer, he said, 'When the Imam prays sitting, then pray sitting. When he prays standing, then pray standing. Do not stand while the imam is sitting as the Persians do with their great men.'"

961. He also said, "One of the slaves of the Ansar had a son whom he named Muhammad, The Ansar said, 'We will not give you the kunya of the Messenger of Allah until we have sat in the road and asked the Prophet about the Final Hour.' The Prophet said, 'You have come to me to ask me about the Hour?' 'Yes,' we replied. He said, 'There is no one alive now who will see it, even if he lives a hundred years.' We said, 'A slave of the Ansar has had a son and named him Muhammad. The Ansar said, "We will not call you by the kunya of the Messenger of Allah."' The Prophet said, 'You have done well. Call yourselves with my name, but do not use my kunya.'"

436. Chapter

962. Jabir ibn 'Abdullah reported that the Messenger of Allah, may Allah bless him and grant him peace, passed through the market, entering from part of the high part of the city and the people were on both sides of him. He passed by a dead one-eared goat and reached out and took its ear. Then he said, "Who would like to buy this for a dirham?" They said, "Why would we want it when it is worthless? What would we do with it?" He said, "Would you like to have it?" "No," they replied. He asked them that three times and they said, "No, by Allah! If it were alive, it would have a defect as it only has one ear. Why would we want it when it is dead?" The Prophet said, "By Allah, this world is

less in the sight of Allah than this goat is to you."

963. 'Utayy ibn Damura said, "I saw a man with my father who was consoling another man in the way people used to console each other in the Jahiliyya. My father bit him and would not use his kunya. His companions looked at my father and he said, 'It appears that you disapprove of that.' He said, 'I will never respect anyone who does this! I heard the Prophet, may Allah bless him and grant him peace, say, "If someone consoles people in the way people consoled each other in the days of the Jahiliyya, then bite him, and do not use his kunya."'"

437. What a man says when his foot goes to sleep

964. 'Abdu'r-Rahman ibn Sa'd said, "Ibn 'Umar's foot went to sleep and a man said to him, 'Mention the person you love most.' He said, 'Muhammad.'"

XDI. Greetings

438. Chapter

965. It is related that Abu Musa was with the Prophet, may Allah bless him and grant him peace, in one of the gardens of Madina. He said, "The Prophet, may Allah bless him and grant him peace, had a twig in his hand with which he was striking the water and mud. A man came and asked for the garden to be opened, and the Prophet, may Allah bless him and grant him peace, said, 'Open it for him and give him the good news of the Garden.' I went and it was Abu Bakr, may Allah be pleased with him. I opened the gate for him and gave him the good news of the Garden. Then another man asked to be let in and the Prophet, may Allah bless him and grant him peace, said, 'Open the door and give him the good news of the Garden.' It was 'Umar, may Allah be pleased with him, and I let him in and gave him the good news of the Garden. Then yet another man asked to be let in. The Prophet had been reclining, but he then sat up and said, 'Open it for him and give him the good news of the Garden along with an affliction which will befall him ? or which will happen.' I went and it was 'Uthman, I opened the door and told him what the Prophet had said. He said, 'Allah is the One who is asked for help. '"

439. Shaking hands with children

966. Salama ibn Wardan said, "I saw Anas ibn Malik shake hands with some people and he asked me, 'And who are you?' I said, 'The mawla of the Banu Layth.' He stroked my head three times and said, 'May Allah bless you.'"

440. Shaking Hands

967. Anas ibn Malik said, "When the people of Yemen came, the Prophet, may Allah bless him and grant him peace, said, 'The people of Yemen have arrived and they have gentler hearts than you. They are the first to offer the handshake.'"

968. Al-Bara' ibn 'Azib said, "Part of the full greeting is to shake your brother's hand."

441. A woman stroking a child's head

969. Ibrahim ibn Marzuq ath-Thaqafi related that his father (who had belonged to Allah ibn az-

Zubayr) told him, "'Abdullah ibn az-Zubayr sent me to his mother, Asma' bint Abi Bakr and he told her how al-Hajjaj was treating them. She made supplication for me and stroked my head. I was a young boy at that time."

970. Jabir ibn 'Abdullah said, "I purchased a camel and rode it hard for a month until I reached Syria. 'Abdullah ibn Unays was there, and I sent word to him, saying, 'Jabir is at the door.' The messenger returned and said, 'Jabir ibn 'Abdullah?' 'Yes,' I replied. So 'Abdullah came out and embraced me. I said, 'A hadith reached me which I had not heard before and I feared that one of us might die.'" He went on, "I heard the Prophet, may Allah bless him and grant him peace, say, 'Allah will gather His slaves ? or people ? naked, uncircumcised, without anything.' We asked, 'What is meant by "without anything"?' The Prophet said, 'They will have nothing with them.' (The Prophet went on,) 'They will be called by a voice that is heard from afar (and I think that he said, 'as if it was from close at hand'), saying, "I am the King. None of the people of the Garden will enter the Garden while any of the people of the Fire are seeking him for some injustice he did to him. None of the people of the Fire will enter the Fire while any of the people of the Garden are seeking him for an injustice he did to him."' I asked, 'How is this? We come to Allah naked and without any worldly goods?' He said, 'This applies to good actions and evil actions.'"

443. A man kissing his daughter

971. 'A'isha, the Umm al-Mu'minin, said, "I did not see anyone who more resembled the Messenger of Allah, may Allah bless him and grant him peace, in manner of speaking that Fatima. When she came to him, he stood up for her, made her welcome, kissed her and had her sit in his place. When the Prophet came to her, she stood up for him, took his hand, made him welcome, kissed him, and made him sit in her place. She came to him during his final illness and he greeted her and kissed her."

444. Kissing the hand

972. Ibn 'Umar said, "We were on a raid and the people fled. We said, 'How can we meet the Prophet, may Allah bless him and grant him peace, when we have run away? It has been revealed, *"unless he is withdrawing to rejoin the fight"* (8:16)." We said, 'We will not go to Madina and then no one will see us.' Then we said, 'Perhaps we should go.' The Prophet, may Allah bless him and grant him peace, came from the Fajr prayer and we said, 'We fled.' He said, 'You are those rejoining the fight."' We kissed his hand. He said, 'I am your group.*'"

[* The ayat continues, *"or withdrawing to support another groupÉ"*]

973. 'Abdu'r-Rahman ibn Razin said, "We passed by az-Zubda and were told, 'There is Salama ibn al-Akwa'. I went to him and he greeted us. Then he brought out his hands and stated, 'With these two hands I offered allegiance to the Messenger of Allah, may Allah bless him and grant him peace.' He held out his palm which was as huge as a camel's foot, and we got up and kissed it."

974. Anas was asked, "Did you touch the Prophet, may Allah bless him and grant him peace, with your hand?" He replied, "Yes," so they kissed it.

445. Kissing the Foot

975. Al-Wazi' ibn 'Amir said, "We came and were told, 'That is the Messenger of Allah.' We took his hands and feet and kissed them."

976. Suhayb said, "I saw 'Ali kiss the hands and feet of al-'Abbas."

446. A man rising out of respect for another man

977. Abu Mijaz said, "Mu'awiya came while 'Abdullah ibn 'Amir and 'Abdullah ibn az-Zubayr were seated. Ibn 'Amir got up while Ibn az-Zubayr remained seated, and he was weightier of the two. Mu'awiya said, 'The Prophet, may Allah bless him and grant him peace, said, "Whoever likes to have the slaves of Allah stand up out of respect for him should take his place in the Fire."'"

447. Giving the greeting first

978. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Allah created Adam, may Allah bless him and grant him peace, and his height was 60 spans. He said, 'Go and greet those (a group of angels who were sitting down) and listen to how they answer you. It is your greeting and the greeting of your descendants.' He said, 'Peace be upon you,' and they replied, 'Peace be upon you and the mercy of Allah.' They added, 'and the mercy of Allah'. All who enter the Garden will have his form, but creation has continued to decline until now.'"

448. Giving the greeting to people

979. Al-Bara' reported that the Prophet, may Allah bless him and grant him peace, said, "Make the greeting common practice among you and you will be safe."

980. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "You will not enter the Garden until you believe and you will not believe until you love one another. Shall I tell you something the doing of which will give you love of one another?" "Yes, Messenger of Allah," they replied. The Prophet said, "Make the greeting common practice among you."

981. 'Abdullah ibn 'Amr reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Worship the All-Merciful and feed people. Make the greeting common practice among you and you will enter the Garden."

449. The person who greets first

982. Bashir ibn Yasar said, "No one preceded ? or got ahead of ? Ibn 'Umar when giving the greeting."

983. Jabir said, " "Someone riding should greet someone walking, and someone walking should greet someone sitting down. When there are two people walking, the better of them is the one who gives the greeting first."

984. Ibn 'Umar said that al-Agharr (who was a man from Muzayna and had been a Companion of the Prophet) was owed some measures of dates by a man from the Banu 'Amr ibn 'Awf who came to him many times. He said, "I went to the Prophet, may Allah bless him and grant him peace, and he sent Abu Bakr as-Siddiq with me." He continues, "Everyone we met greeted us. Abu Bakr said, 'Don't you know that when people give the greeting before us, they have the reward? Give the greeting before them and you will have the reward.'"

985. Abu Ayyub reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is not lawful for a Muslim man to separate himself from his brother for more than three days.

When they meet, and one turns away and the other turns away, the better of them is the one who gives the greeting first."

450. The excellence of the greeting

986. Abu Hurayra reported that a man passed by the Messenger of Allah, may Allah bless him and grant him peace, while hew as in an assembly and said, "Peace be upon you." "Ten good deeds," he said. Another man passed by and said, "Peace be upon you and the mercy of Allah." The Prophet said, "Twenty good deeds." Then yet another man passed by and said, "Peace be upon you and the mercy of Allah and His blessing," and the Prophet said, "Thirty good deeds." Then a man in the gathering got up and did not give the greeting. The Messenger of Allah, may Allah bless him and grant him peace, said, "How quickly your companion forgets! When one of you comes to an assembly, he should give the greeting. If he thinks he should sit down, he sits down. When he stands up, he gives the greeting. Neither is a greater duty than the other."

987. 'Umar said, "I was riding behind Abu Bakr and he passed by some people. He said, 'Peace be upon you.' They said, 'Peace be upon you and the mercy of Allah.' He said, 'Peace be upon you and the mercy of Allah.' They said, 'Peace be upon you and the mercy of Allah and His blessings.' Abu Bakr said, 'Today the people have been very much better than us.'"

988. 'A'isha reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The Jews do not envy you for anything the way that they envy you for the salam and the Amin."

451. Peace (*as-Salam*) is one of the Name so Allah

989. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "*As-Salam* (peace) is one of the Names of Allah Almighty which Allah has placed in the earth. Therefore give the greeting among yourselves."

990. Ibn Mas'ud said, " They were doing the prayer with the Prophet, may Allah bless him and grant him peace, and someone said, 'Peace be upon Allah.' When the Prophet, may Allah bless him and grant him peace, finished the prayer, he said, 'Who said "Peace be upon Allah"? Allah is Peace. Rather say, "Greetings belong to Allah and good words and prayers. Peace be upon you, O Prophet and the mercy of Allah and His blessings. Peace be upon us and upon all the right-acting slaves of Allah. I testify that there is no god but Allah and I testify that Muhammad is His slave and Messenger."'"

Ibn Mas'ud said, "They used to learn that as one of you would learn a sura from the Qur'an."

452. It is a duty for one Muslim to greet another Muslim when he meets him

991. Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'The rights a Muslim has over another Muslim are five." He was asked, "What are they?" He replied, "When he meets him, he should greet him, When he gives him an invitation, he should accept. When he asks him for advice, he should give him good counsel. When he sneezes and praises Allah, he should wish him mercy. when he is ill, he should visit him. When he dies, he should accompany him."

453. Someone walking greets the person sitting down

992. 'Abdu'r-Rahman ibn Shibl said that he heard the Prophet, may Allah bless him and grant him peace, said, "The person riding should greet the person on foot. The person on foot should greet the person who is seated. The smaller group should greet the large. Whoever answers the greeting, that is for him. Whoever does not answer it, has nothing."

993. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The person riding greets the person walking. The person walking greets the person sitting. The small group greets the large group."

994. Jabir said, "When two people walking meet, then the one who gives the greeting first is the better of them."

454. The person riding greets the person sitting

995. See 993.

996. Fadala reported that the Prophet, may Allah bless him and grant him peace, said, "The person riding greets the person sitting and the small group greets the larger."

455. Does the person walking greet the person riding?

997. Ash-Sha'bi said that he met a rider and gave the greeting first. I said, "Did you give the greeting first?" He said, "I saw Shurayh walking and he gave the greeting first."

456. A small group greets the large group

998. See 996.

999. See 996.

457. The young person greets the old

1000. See 993.

1001. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The young person greets the old person, the person walking greets the person sitting down, and the small group greets the large group."

458. The end of the greeting

1001. (sic) Abu'z-Zinad said, "Kharija (ibn Zayd ibn Thabit) used to write on the letter of Zayd when he said the salam, 'Peace be upon you, Amir al-Mu'minin, and the mercy of Allah and His blessings and His forgiveness and the best of His prayers."

459. The person who greets by a gesture

1002. Abu Qurra al-Khurasani said, "I saw Anas pass by us and he indicated to us with his hand that he was giving the greeting., The gesture made that clear. I saw al-Hasan using yellow dye while wearing a black turban. Asma' said, 'The Prophet, may Allah bless him and grant him peace, waved

his hand to indicate the greeting to women."

1003. Sa'd reported that he went with 'Abdullah ibn 'Umar and al-Qasim ibn Muhammad. They stopped at place and 'Abdullah ibn az-Zubayr commanded and made a gesture of greeting to them and it was answered.

1004. 'Ata' ibn Abi Rabah said, "They used to dislike a greeting made with the hand," or he said, "He disliked greeting with the hand."

460. Make it heard when you greet

1005. Thabit ibn 'Ubayd said, "I came to a group which included 'Abdullah ibn 'Umar who said, 'When you greet, make it clearly audible, for it is a greeting from Allah containing great blessing.:

461. Someone who goes out, greets and is greeted

1006. At-Tufayl ibn Ubayy ibn Ka'b related that he used to visit 'Abdullah ibn 'Umar and would go with him to the market. He said, "When we went to the market, 'Abdullah ibn 'Umar did not pass by any rubbish collector nor merchant nor poor person nor anyone else without greeting them."

At-Tufayl said, "I came to 'Abdullah ibn 'Umar one day and he asked me to follow him to the market. I said, 'What is the point of you going to the market? You do not engage in selling nor ask about goods nor bargain for them nor sit in any of the groups in the market. Let us sit here and talk.' 'Abdullah said to me, 'You with the belly! (at-Tufayl had a large belly.) We go out in the morning only for the sake of the greeting we give to those we meet."

462. The greeting when someone comes to a gathering

1007. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you comes to a gathering, he should give the greeting. If he leaves, he should give the greeting. Neither is more of a duty than the other."

463. The greeting when someone leaves a gathering

1008. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "When a man comes to a gathering, he should give the greeting. When he sits down and then thinks that he should leave before the gathering has broken up, he should give the greeting. Neither is more of a duty than the other."

464. The duty of someone who gives the greeting when he stands up

1009. Mu'awiya ibn Qurra said, "My father told me, 'If you sit in a gathering expecting good to come from, but then something occurs which makes you leave, say, 'Peace be upon you,' and you will share in any good that they obtain in that gathering. There are no people who sit in a gathering and then split up without Allah having been mentioned, but that it is as if they were leaving the corpse of a donkey.'"

1010. Abu Hurayra said, "Whoever meets his brother should greet him. If a tree or wall comes between them and then he meets him, he should greet him on the other side."

1011. Anas ibn Malik reported that the Companions of the Prophet, may Allah bless him and grant him peace, used to gather and they would turn towards the tree and a group of them would go to the right and a group to its left. When they met again, they would greet one another.

465. The person who oils his hand for the handshake

1012. It is reported by Thabit al-Bannani that Anas used to oil his hand with scented oil in the morning for the sake of shaking hands with his brothers.

466. Greeting those you know and those you do not know

1013. 'Abdullah ibn 'Amr reported that a man said, "Messenger of Allah, which aspect of Islam is best?" He replied, "Feeding people and greeting those you know and those you do not know."

467. Chapter

1014. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, forbade people to sit in courtyards and roads. The Muslims said, "We will not be able to avoid it. We cannot undertake it." He said, "If not, then give it its due." They said, "What is it due?" He said, "Lower the eye, guide the traveller, wish for mercy on the person who sneezes when he praises Allah and return the greeting."

1015. Abu Hurayra said, "The most miserly of people is the person who is miserly with the greeting. The one who is cheated of good is the one who does not return it. if a tree comes between you and your brother, and you are able to be the first to begin the greeting before the other person, then do it."

1016. Salim, the mawla of 'Abdullah ibn 'Amr, said, "When Ibn 'Umar was greeted, he returned it with increase. I came upon him sitting down and said, 'Peace be upon you,' and he said, 'Peace be upon you and the mercy of Allah.' Then I came another time and said, 'Peace be upon you and the mercy of Allah,; and he said, 'Peace be upon you and the mercy of Allah and His blessings.' Then I came to him another time and said, 'Peace be upon you and the mercy of Allah and His blessings,' and he said, 'Peace be upon you and the mercy of Allah and His blessings and the bet of His prayers.'"

468. Do not greet a deviant person

1017. 'Abdullah ibn 'Amr ibn al-'as said, "Do not greet anyone who drinks wine."

1018. Al-Hasan said, "There should be not sense of respect between you and a deviant person."

1019. 'Ali ibn 'Abdullah was heard expressing his dislike for chess and said, "Do not greet someone who plays it. It is a kind of gambling."

469. Not greeting a man wearing khaluq-perfume and those in rebellion (against Allah)

1020. 'Ali ibn Abi Talib said, "The Prophet, may Allah bless him and grant him peace, walked past some people who included a man who used khaluq perfume. He looked at them and gave them the greeting, but turns away from that man. The man asked, 'Have you turned away from me?' He replied, 'There is redness between your eyes.'"

[Khaluq is a reddish-yellow perfume usually used by women.]

1021. Muhammad ibn 'Abdullah reported that a man came to the Prophet, may Allah bless him and grant him peace, wearing a gold signet-ring on his finger. The Prophet, may Allah bless him and grant him peace, turned away from him. When the man saw his dislike of the gold, he threw the ring away. He made an iron ring and wore that. He came to the Prophet, may Allah bless him and grant him peace, who said, "This is worse. This is the ornament of the people of the Fire." The man went away, threw it off and put on a silver ring and the Prophet, may Allah bless him and grant him peace, did not say anything about it."

1022. Abu Sa'id said, "A man came from al-Bahrayn to the Prophet, may Allah bless him and grant him peace, and greeted him, but the Prophet did not answer him. The man was wearing a gold ring and a silk robe. The man went away in sorrow. He complained to his wife and she said, 'Perhaps the Messenger of Allah objects to your robe and your ring. Throw them away and then go back.; he did that and then the Prophet returned his greeting. he said, 'I came to you yesterday and you turned away from me.' He said, 'You had a coal of the Fire on your hand.' He said, 'I came then with any coals.' He said, 'As for what you brought, there is no one who is free from dependence on these stones. But it is the enjoyment of the life of this world.' He said, 'What should I make a ring from?' 'From silver, brass, or iron,' he replied.

470. Greeting the Amir

1023. 'Umar ibn 'Abdu'l-'Aziz asked Abu Bakr ibn Abi Hathama, "Why did Abu Bakr write, 'From Abu Bakr, the Khalifa (Successor) of the Messenger of Allah' and then 'Umar wrote after him, 'From 'Umar ibn al-Khattab, the khalifa (successor) of Abu Bakr'? Who was the first to write 'the Amir al-Mu'minin'?" He replied, "My grandmother, ash-Shifa', related to me, and she was one of the first to write 'the Amir al-Mu'minin'?" He said, "My grandfather, ash-Shifa' related to me, (and she was one of the first Muhajirun and when 'Umar ibn al-Khattab entered the market, he visited her), saying, "Umar ibn al-Khattab wrote to the governor of Iraq requesting him to send him two trustworthy noble men so that he could question them about Iraq and its people. He sent him a master of Iraq, Labid ibn Rabi'a and also 'Adi ibn Hatim, and they came to Madina. They made their camels kneel in the courtyard of the mosque, entered it and found 'Amr ibn al-'As. They said to him, "Amr, ask permission for us to visit the Amir al-Mu'minin, 'Umar.' 'Amr got up and went to 'Umar. He said, 'Peace be upon you, Amir al-Mu'minin.' 'Umar said to him, 'Ibn al-'As, what made you use this name? You have deviated from what you normally say.' He said, 'Yes, Labid ibn Rabi'a and 'Adi ibn Hatim came and said to me, "Ask permission for us to visit the Amir al-Mu'minin." I said, "You two, by Allah, have hit upon the correct name. He is the amir and we are the believers."' The title originated on that day."

1024. 'Ubaydullah ibn 'Abdullah said, "Mu'awiya went on his first hajj when he was the khalifa and 'Uthman ibn Hanif al-Ansari came to him and said, 'Peace be upon you, Amir, and the mercy of Allah.' The people of Syria objected to that and said, 'Who is this hypocrite who shortens the greeting of the Amir al-Mu'minin!' 'Uthman made his camel kneel and said, 'Amir al-Mu'minin! These men object to something which you know better than them. By Allah, I used to this greeting for Abu Bakr, 'Umar, and 'Uthman, and none of them objected to it.' Mu'awiya said to those of the people of Syria who had spoken, 'Take it easy! It was partly as he stated. But when the civil war engaged the people of Syria, they said, "Do not shorten the greeting of our khalifa in our presence (i.e. from Amir al-Mu'minin to Amir)." People of Madina, I will treat you as friends even though you use 'Amir" for a zakat collector.'"

1025. Jabir said, "I visited al-Hajjaj and did not greet him."

1026. Tamim ibn Hadhlam said, "I will mention the first to be greeted as 'Amir' in Kufa. Al-Mughira ibn Shu'ba left by the Bab ar-Rahba and a man of Kinda came up to him. They claim that it was Abu Qurra al-Kindi. He greeted him and said, 'Peace be upon you, O Amir, and the mercy of Allah.' He disliked it. So the man said, 'Peace be upon you, O Amir, and the mercy of Allah. Peace be upon you. Am I one of you or not?'" Sammak ibn Salama ad-Dabi said, "After that it became an established practice."

1027. Ziyad ibn 'Ubayd (ar-Ru'ayni) said, "We went to Ruwayfa', the Amir of Antabulis. A man came and greeted him, saying, 'Peace be upon the Amir.' From 'Abda, he said, 'Peace be upon the Amir.' Ruwayfa' said to him, 'If you had greeted us, we would have returned the greeting. But you greeted Maslama ibn Mukhallad (Maslama was in charge of Egypt). Go to him and he will return your greeting.'"

Ziyad said, "When we arrived, we greeted Ruwayfa' while he was in his assembly, saying, 'Peace be upon you.'"

471. Greeting someone asleep

1028. Al-Miqdad ibn al-Aswad said, "The Prophet, may Allah bless him and grant him peace, used to come at night and would give the greeting in such a way that it would not awaken anyone asleep, but the person who was awake would hear it."

472. May Allah preserve you

1029. 'Umar said to 'Adi ibn Hatim, "May Allah preserve you from recognition."

473. Welcome

1030. 'A'isha said, "Fatima walked in the same manner that the Prophet, may Allah bless him and grant him peace, walked. He used to say to her, 'Welcome, my daughter!' Then he would have her sit down on his right or his left."

1031. 'Ali said, "'Ammar asked for permission to enter to visit the Prophet, may Allah bless him and grant him peace, and the Prophet recognised his voice and said, 'Welcome with the best and purest greeting!'"

474. How to return the greeting

1032. 'Uqba ibn 'Abdullah ibn 'Amr who said, "While we were sitting with the Prophet, may Allah bless him and grant him peace, in the shade of a tree while travelling between Makka and Madina, a bedouin, who was an example of the coarsest and fiercest kind of people came up and said, 'Peace be upon you,' and they said, 'And upon you.'"

1033. Abu Jamra said, "I heard Ibn 'Abbas say when he was greeted, 'And upon you and the mercy of Allah.'"

1034. Qayla reported that a mans aid, "Peace be upon you, may Allah bless him and grant him peace."

He said, "And peace be upon you and the mercy of Allah."

1035. Abu Dharr said, "I came to the Prophet, may Allah bless him and grant him peace, when he had finished his prayer. I was the first person to be greeted with the greeting of Islam. He said, 'And on you and the mercy of Allah. From where have you come?' I said, 'From Ghifar.'"

1036. 'A'isha reported, "The Messenger of Allah, may Allah bless him and grant him peace, said, "A'ish! This is Jibril who sends you greetings.' I said, 'And peace be upon him and the mercy of Allah and His blessings. You see what I do not see." By that she meant the Messenger of Allah, may Allah bless him and grant him peace.

1037. Mu'awiya ibn Qurra said that his father said to him, "My son, when a man passes by you and says, 'Peace be upon you (plural).' Do not say, 'And on you (singular)' as if you were singling out that greeting out for him alone. Rather say, 'Peace be upon you (plural).'"

475. Someone who does not return the greeting

1038. 'Abdullah ibn as-Samit said, "I said to Abu Dharr, 'I passed by 'Abdu'r-Rahman ibn Umm al-Hakam and I greeted him and he did not answer me at all. He said, 'Nephew, what harm have suffered from that? Someone better than him answered you ? the angel on his right."

1039. 'Abdullah said, "Peace is one of the Names of Allah which Allah has placed on the earth. Extend it among you. When a man greets people and they answer him, then he has a higher degree than them because he reminds them of peace. If no one answers him, he will be answered by one who is better and more excellent.'"

1040. Al-Hasan said, "Greeting is an act of obedience while the answer is a duty."

476. Someone who is miserly with the greeting

1041. 'Abdullah ibn 'Amr ibn al-'As said, "A liar is someone who lies in his oath. A miser is someone who is miserly with the greeting. A thief is someone who steals the prayer."

1042. Abu Hurayra said, "The most miserly of people is the one who is miserly with the greeting. The most incapable of people of people is the one who is the most incapable of supplication."

477. The Greeting to Children

1043. Thabit al-Bannani reported that Anas ibn Malik walked by some children and greeted them. He said, "The Prophet, may Allah bless him and grant him peace, used to do that."

1044. 'Anbas said, "I saw Ibn 'Umar greet children in the schools."

478. Women greeting men

1045. Umm Hani', the daughter of Abu Talib, said, "I went to the Prophet, may Allah bless him and grant him peace, while he was performing a major ablution. I greeted him and he asked, 'Who is this?' 'Umm Hani',' I replied. He said, 'Welcome.'"

1046. Al-Hasan said, "Be women who greet men."

479. Greeting women

1047. Asma' was heard to say that the Prophet, may Allah bless him and grant him peace, passed by a group of women sitting down in the mosque. He said to the salam with his hand and said, "Beware of the ingratitude of those with blessings. Beware of the ingratitude of those with blessings." One of them said, "We seek refuge with Prophet, Prophet of Allah, from ingratitude for the blessings of Allah." He said, "Yes. One of you women might have been without a husband for a long time (and then Allah provides her with one) and she becomes angry and says, 'By Allah, I have never seen a hour of good from you. That is ingratitude for the blessings of Allah. That is the ingratitude of those with blessings.'"

1048. Asma', the daughter of Yazid al-Ansari, said, "The Prophet, may Allah bless him and grant him peace, passed by me while I was with some young slavegirls belonging to me. He greeted us and said, 'Beware of the ingratitude of those with blessings.' I was the boldest of them in coming forward to question him and I said, 'Messenger of Allah, what is the ingratitude of those with blessings?' He replied, 'Perhaps one of them with remain unmarried for a long time with her parents and then Allah provides her with a husband and provides her with children from him and then she gets angry and is ungrateful and says, "I have never seen any good at all from you."'"

480. Someone who dislikes to greet a particular person

1049. Tariq said, "We were sitting with 'Abdullah when his doorkeeper came and said, 'The iqama for the prayer has been given.' He got up and we got up as well and went to the mosque. He saw the people doing ruku' at the front of the mosque. He said the takbir, bowed, and we went and did the same thing that he had done. Then a man rushed past and said, 'Peace be upon you, Abu 'Abdu'r-Rahman.' He said, 'Allah has spoken the truth and His Messenger conveyed the Message.' When we finished the prayer, he returned and went back to is people. We remained sitting in out places, waiting for him until he came out. We said to each other, 'Which of us will ask him?' Tariq said, 'I will ask him,' and he did so. 'Abdullah said, 'From the Prophet, may Allah bless him and grant him peace, who said, "Before the Final Hour people will single out one individual for the greeting, commerce will increase until a woman helps her husband in business, people will sever their links with their relatives, knowledge will spread, false testimony will appear and true testimony will be concealed."'"

1050. 'Abdullah ibn 'Amr reported that a man asked the Messenger of Allah, may Allah bless him and grant him peace, "Which is the best of Islam?" He replied, "Feeding people and giving the greeting to those you know and those you do not know."

XDII. Asking permission to enter

481. How was the Ayat of Veiling revealed?

1051. Anas said that he was ten years old when the Messenger of Allah, may Allah bless him and grant him peace, came to Madina. He said, "My mothers decided that I would serve him and I served him for ten years. He died when I was twenty. I am the person who knows best about the business of the veil. The first instance that was revealed occurred when the Messenger of Allah, may Allah bless him and grant him peace, built a room for Zaynab bint Jahsh. He celebrated the wedding there, invited the people who came, ate and then left. A group remained with the Prophet, may Allah bless him and grant him peace. They stayed for a long time and then the Prophet went out and I went out hoping that they would leave. He walked and I walked with him until he came to the threshold of 'A'isha's room. Then, thinking that they would have left, he returned and I returned with him. He went to Zaynab but they were still sitting there. He left again and I left with him until he once more reached the threshold of 'A'isha's room. When he thought that they would have gone, he went back again and I went back with him. This time they had indeed left. The Prophet, may Allah bless him and grant him peace, then put up a curtain between me and him, and the veil was revealed."

482. Three times of nakedness

1052. Tha'laba ibn Abi Malik al-Qurazi reported that he rode to 'Abdullah ibn Suwayd, one of the Banu Haritha ibn al-Harith, to ask him about the three times of nakedness. 'Abdullah used to observe these times. Tha'laba said, "'Abdullah asked, 'What do you want?' I replied, 'I want to observe them.' He said, 'When I take off my garment at midday, none of my family who have reached puberty comes to me without my permission unless I call them. Nor do they do that when it is Fajr until people know that I have prayed, nor when I have prayed 'Isha' and removed my clothes so that I can sleep.'"

483. A man eating with his wife

1053. 'A'isha said, "I used to eat date and butter mixture with the Prophet, may Allah bless him and grant him peace. 'Umar visited and the Prophet invited him and he ate. 'Umar's hand touched my fingers and he said, 'Oh! If I were to be obeyed about you, no eye would ever see you!' Then the veil was revealed."

1054. Umm Habiba bint Qays (Khawla) was heard to say, "My hand and that of the Messenger of Allah, may Allah bless him and grant him peace, mixed together in the same vessel."

484. When someone enters a house which is uninhabited

1055. 'Abdullah ibn 'Umar said, "When someone enters a house which is not lived in, he should say, 'Peace be upon the righteous slaves of Allah.'"

1056. Ibn 'Abbas said, "The verse, *'Do not enter houses other than your own until you have asked permission and greeted their inhabitants'* (24:27) has an exception made to it when Allah says, 'There is nothing wrong in your entering houses where no one lives where there is some service for you. Allah knows what you divulge and what you conceal.'"

485. *"Those you own as slaves should ask your permission to enter"* (24:56)

1057. Regarding the ayat, *"Those you own as slaves should ask your permission to enter"* (24:56), Ibn 'Umar said, "That applies to men rather than women."

486. The words of Allah, *"Once your children have reached puberty"* (24:57)

1058. Ibn 'Umar reported that when his children had reached puberty and he had withdrawn to his room, none of them entered where he was except with his permission.

487. Someone asking permission to come in to visit his mother

1059. 'Alqama said, "A man came to 'Abdullah and said, 'Should I ask permission to go in where my mother is?' He said, 'At all times. Do you want to see her (exposed)?'"

1060. Muslim ibn Nadhir said, "A man asked Hudhayfa, 'Should I ask permission to enter where my mother is?' He replied, 'If you were not to ask her permission, you would see what you dislike.'"

488. Asking permission to enter where one's father is

1061. Musa ibn Talha said, "I entered where my mother was with my father. He went in and I followed him. He turned and pushed me in the chest so that I fell on my bottom. Then he said, 'Will you enter without permission!'"

489. Asking permission to go in to one's father and one's child

1062. Jabir said, "A man should ask permission from his son and his mother, even if she is old, his brother, his sister and his father."

490. Asking a sister's permission to enter

1063. 'Ata' said, "I asked Ibn 'Abbas, 'Does one ask permission of one's sister?' He replied, 'Yes.' I repeated it and said, 'My two sisters live in my room and I provide for them and spend on them, so do I ask them for permission?' He said, 'Yes. Do you want to see them naked?' Then he recited, *'O you who believe! Those you own as slaves and those of you who have not as yet reached puberty should ask your permission to enter at three times: before the Dawn Prayer and when you have undressed at noon and after the Night Prayer - three times of nakedness for you.'* (24:56) Ibn 'Abbas said, 'He did not command these individuals to ask permission other than at these three times of nakedness.' Then he went on to say, 'The verse in Surat an-Nur:57 is: 'Once your children have reached puberty, they should ask your permission to enter as those before them also asked permission.'"

Ibn 'Abbas said, "Asking permission is obligatory." Ibn Jurayj added, "For all people."

491. Asking your brother for permission to enter

1064. 'Abdullah said, "A man asks permission of his father, his mother, his brother and his sister."

492. Asking permission three times

1065. 'Ubayd ibn 'Umayr reported that Abu Musa al-Ash'ari asked permission of 'Umar ibn al-Khattab, but he did not grant him permission. It seemed that he was busy. Abu Musa came back and 'Umar had finished. He said, "Didn't I hear the voice of 'Abdullah ibn Qays? Give him permission to enter." He was told, "He has gone away," so he sent after him. Abu Musa said, "We were commanded to behave like that (i.e. to go away after having asked permission to enter three times)." 'Umar said, "Bring me a clear proof of it." He then went to the gathering of the Ansar and questioned them. They said, "Only the youngest of us will attest to that Abu Sa'id al-Khudri." He went with Abu Sa'id. 'Umar said, "Is something of what the may Allah bless him and grant him peace,, may Allah bless him and grant him peace, commanded hidden from me? Doing business in the markets distracted me," i.e. going out to trade.

493. Asking permission to enter is not a greeting

1066. Regarding the person who asks for permission to enter before he gives the greeting, Abu Hurayra said, "He is not given permission until he has first given the greeting."

1067. Abu Hurayra said, "When someone comes in and does not say, 'Peace be upon you,' then say, 'No,' until he brings the key which is the greeting (*salam*)."

494. When someone looks without permission, his eye is gouged out

1068. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "If a man looks into your house and you take some pebbles and gouge out his eye, there is no fault in you."

1069. Anas said, "The Prophet, may Allah bless him and grant him peace, was standing in prayer and a man looked into his room. He took an arrow from his quiver and aimed it at his eyes."

495. Asking permission without looking

1070. Sahl ibn Sa'd told him that a man looked from a room through the door of the Prophet, may Allah bless him and grant him peace, while the Prophet, may Allah bless him and grant him peace, had a comb with which he was scratching his hair. When the Prophet, may Allah bless him and grant him peace, saw him, he said, "If I had known that you were looking at me, I would have stabbed you in the eye with this!"

1071. The Prophet, may Allah bless him and grant him peace, said, "The ear is put in the place of the eye."

1072. Anas said, "A man looked through a gap into the room of the Prophet, may Allah bless him and grant him peace, and the Messenger of Allah aimed an arrow-head at him, and the man withdrew his head."

496. When a man greets another man in his room

1073. 'Ubayd ibn Hunayn related to him that Abu Musa said, "I asked permission three times to come in to 'Umar, but he did not give me permission and so I went away. He said, "Abdullah, is it hard on you to be kept waiting at your door.' I said, 'I asked permission from you three times and you did not give me permission, so I went away (and we were commanded to do that).' 'Umar said, 'From whom did you hear this?' I replied, 'I heard it from the Prophet, may Allah bless him and grant him peace.' 'Umar said, 'Did you hear something from the Prophet, may Allah bless him and grant him peace, which I did not hear? If you do not bring me a clear proof, I will make an example of you!' Therefore I went to a group of Ansar who were sitting in the mosque. I asked them and they said, 'Does anyone doubt this?' I told them what 'Umar had said. They said, 'Only the youngest of us will go with you.' So Abu Sa'id al-Khudri or Abu Mas'ud went with me to 'Umar. He said, 'We went out with the Prophet, may Allah bless him and grant him peace, when he was going to Sa'd ibn 'Ubada. He gave the greeting, but Sa'd did not give permission. Then he greeted him a second time and then a third time, but Sa'd did not give him permission. So the Prophet said, 'We have done what we must.' Then he went back and Sa'd caught up to him and said, 'Messenger of Allah! By the One who sent you with the Truth, every time you greeted me, I heard and answered you, but I wanted to have a lot of greeting (peace) from you for me and the people of my house.'" Abu Musa said, "By Allah, I am a guardian of the hadith of the Messenger of Allah, may Allah bless him and grant him peace." 'Umar said, "Yes, but I wanted to make sure."

497. A man's invitation is his permission

1074. 'Abdullah said, "When a man is given an invitation, that is his permission to enter."

1075. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "When one of you gives someone an invitation and the person you invited comes with your messenger, that is his permission to enter."

1076. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "A man's messenger to another man is his permission to enter."

1077. Abu'l-'Alaniyya said, "I came to Abu Sa'id al-Khudri and greeted him, but he did not give me permission. Then I greeted him again and he did not give me permission. Then I greeted him a third time, raising my voice and said, 'Peace be upon you, people of the house,' and he did not give me permission. Then I went off to one side and sat down. A slave boy came out to me and said, 'Enter.' I entered and Abu Sa'id said to me, 'If you had said it any more times, I would not have given you permission.' I asked him about vessels (i.e. those used for wine) and other things. He said, 'Haram.' I asked him about an old milk-skin made into a bucket for fermentation purposes. 'Haram,' he said."

498. How does someone stand at a door

1078. 'Abdullah ibn Busr, the Companion of the Prophet, may Allah bless him and grant him peace, said that when the Prophet, may Allah bless him and grant him peace, came to a door when he wanted to ask permission to enter, he did not face it directly. He stood to the right or the left. If he was given permission, he went in. Otherwise he went away.

499. When someone asks permission to enter, he says, "When shall I leave? Where shall I sit?"

1079. Mu'awiya ibn Hudayj said, "I came to 'Umar ibn al-Khattab, may Allah be pleased with him, and asked him for permission to enter. They told me, 'Stay where you are until he comes to you.' I sat down near his door." He continued, "'Umar came out to me, called for water and did wudu'. Then he wiped over his leather socks. I said, 'O Amir al'-Mu'minin, is this on account of urine?' He replied, 'On account of urine or other things.'"

500. Knocking on a door

1080. Anas ibn Malik reported that people knocked on the door of the Prophet, may Allah bless him and grant him peace, using their fingernails.

501. When someone enters without having asked permission

1081. Kalda ibn Hanbal reported that Safwan ibn Umayya sent him to the Prophet, may Allah bless him and grant him peace, during the Conquest of Makka with some milk, gazelle, and cucumber. (Abu 'Asim said that the meant vegetables.) The Prophet, may Allah bless him and grant him peace, was at the top of the valley and I did not give the greeting nor ask for permission. He said, "Go back and say, 'Peace be upon you. May I enter?' That was after Safwan had become Muslim."

1082. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If someone looks inside, he should not be given permission to enter."

502. When someone says, "Can I come in?" and does not give a greeting

1083. 'Ata' reported that Abu Hurayra said, "When someone says, "Can I come in?" and does not give the key.'" 'Ata' said, "Peace?" and Abu Hurayra replied, "Yes."

1084. Rib'i ibn Hirash reported that a man of the Banu 'Amir came to the Prophet, may Allah bless him and grant him peace, and said, "Can I come in?" The Prophet, may Allah bless him and grant him peace, told his slavegirl, "Go out and say to him,, 'Say, "Peace be upon you. Can I come in?" He is not good at asking permission to enter." The man said, "I heard that before the slavegirl came out to me and I said, 'Peace be upon you. Can I come in?' Then the Prophet said, 'And on you. Enter!'"

The man continued, "I went in and asked, 'Why have you been sent?' The Prophet replied, 'I have only brought good. I have come to you in order that you worship Allah alone with no partner and stop worshipping al-Lat and al-'Uzza and pray five prayers in the night and day, fast a month in the year and go on hajj to this House. You are to take from the property of your rich men and give it toy our poor.' I said to him, 'Is there anything you do not know?' The Prophet replied, 'Allah knows the good. There is knowledge which no one except Allah knows. There are five things which only Allah knows: *"Truly Allah has knowledge of the Hour and sends down abundant rain and knows what is in the wombs. And no self knows what it will earn tomorrow and no self knows in what land it will die."* (31:34)'"

503. How to ask permission to enter

1085. Ibn 'Abbas said, "'Umar asked permission to visit the Prophet, may Allah bless him and grant him peace, and said, 'Peace be upon the Messenger of Allah! Peace be upon you! Can I come in?'"

504. The one who says, "Who is it?" and is answered, "Me"

1086. Jabir said, "I came to the Messenger of Allah, may Allah bless him and grant him peace, about a debt my father owed. I knocked at the door and he asked. 'Who is it?' 'Me,' I replied. He said, 'Me? Me?' as if he disliked that."

1087. Burayda said, "The Messenger of Allah, may Allah bless him and grant him peace, went out to the mosque while Musa was reciting. He said, 'Who is it?' I said 'I am Burayda, may I be your ransom!' The Prophet said, 'This man has been given one of the flutes of the family of Da'ud.'"

505. When someone asks permission, he is told, "Enter with peace"

1088. 'Abdu'r-Rahman ibn Ju'dan said, "I was with 'Abdullah ibn 'Umar and he asked permission from the people of the house to enter. He was told, 'Enter with peace,' and he refused to enter them.'"

506. Looking into houses

1089. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, said, "When the eye enters, permission to enter should not be given."

1090. Muslim ibn Nadhir said, "A man asked permission to enter from Hudhayfa. He looked in and said, 'May I come in?' Hudhayfa replied, 'As for you eye, it has already entered. As for your bottom, it has not entered.'"

1090 (sic). A man said, "Shall I ask permission from my mother?" He replied, "If you do not ask her permission, you will see something you might dislike."

1091. Anas ibn Malik reported that a bedouin came to the house of the Messenger of Allah, may Allah bless him and grant him peace, and put his eye to the crack of the door. Therefore the Prophet took an arrow or a sharp stick and aimed it at the bedouin as to gouge out his eye. The man left and the Prophet said, "If you had stayed, I would have gouged out your eye."

1092. 'Umar ibn al-Khattab said, "Anyone who fills his eye with the contents of a house before he has been given permission has gone astray."

1093. Thawban, the mawla of the Messenger of Allah, may Allah bless him and grant him peace, related that the Prophet, may Allah bless him and grant him peace, said, "It is not lawful for a Muslim man to look inside a house until he has been given permission. If he does so, he has entered. He should not act as the imam of a people and then single himself out for supplication to the exclusion of others. He should not pray while he needs to urinate until he has relieved himself."

507. The excellence of someone who enters his house saying "Peace"

1094. Abu Umama reported that the Prophet, may Allah bless him and grant him peace, said, Allah is responsible for three: if they live, they will have enough, and if they die, they will enter the Garden. Allah Almighty is responsible for whoever enters his house , saying 'Peace'. Allah is responsible for whoever goes out to the mosque. Allah is responsible for whoever goes out in the Way of Allah."

1095. Jabir said, "When you come in to your family, greet them with a greeting from Allah which is blessed and good." He added, "I only think that it is what is meant by His words, *'When you are greeted with a greeting, greet with one better than it or return it.'* (4:86)"

508. When someone does not mention Allah when he enters his house, shaytan spends the night in it

1096. Jabir reported that the Prophet, may Allah bless him and grant him peace, said, "When a man enters his house, he should Allah mention Allah Almighty, both when he enters and he eats. If he does so, Shaytan says (i.e. to the *shayatin*), 'You cannot spend the night or eat.' When he enters and does not mention Allah when he enters, Shaytan says, 'You have got your lodgings for the night and your supper.'"

509. What one is not given permission for

1097. A'yan al-Khwarizmi said, "We came to Anas ibn Malik while he was sitting his foyer with anyone else with him. My companion greeted him and said, 'May I come in?' Anas said, 'Come in. This is a place where no one asks for permission.' He had food brought to us and we ate. Then a cup of sweet nabidh was brought and we drank and were full."

510. Asking permission in shops in the market

1098. Mujahid said, "Ibn 'Umar did not ask permission to enter shops in the market."

1099. 'Ata' said, "Ibn 'Umar used to ask permission to enter market-stalls."

511. How to ask permission from Persians

1100. Abu Malik, the mawla of Umm Miskin, the daughter of ('Umar) ibn 'Asim ibn 'Umar ibn al-Khattab, said, "My mistress sent me to Abu Hurayra and he came with me. When he was at the door, he asked in Persian, 'Can we come in?' 'Come in!' she replied.' Then she said, 'Abu Hurayra, if visitors come to me after 'Isha', should I enter into conversation with them?' He replied, 'Converse as long as you have not done the witr prayer. If you have down the witr, there is no conversation after it.'"

XDIII. The People of the Book

512. When a *dhimmi* writes and gives the greeting, he is answered

1101. Abu 'Uthman an-Nahdi said, "Abu Musa wrote to a Persian grandee and greeted him in his letter. He was asked, 'Do you greet him when he is an unbeliever?' He replied, 'He wrote to me and greeted me, so I have answered him.'"

1102. Abu Basra l-Ghifari reported that the Prophet, may Allah bless him and grant him peace, said, "I will ride to the Jews tomorrow. Do not give them the greeting first. If they greet you, then say, 'and on you.'"

1103. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Do not give the People of the Book the greeting first. Force them to the narrowest part of the road."

513. A person greeting a *dhimmi* with a gesture

1104. 'Alqama said, "'Abdullah used to greet the Persian grandees with a gesture."

1105. Anas said, "A Jew passed by the Prophet, may Allah bless him and grant him peace, saying, 'Peace be upon you.' His Companions returned the salam.' The Prophet said, 'The Jew said, 'Poison (*sam*) be upon you.' He caught hold of the Jew who admitted it.' The Prophet said, 'Answer him with what he said.'"

515. How to answer *dhimmis*

1106. 'Abdullah ibn 'Umar said that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of the Jews greets you and says, 'Poison be upon you (*as-samu 'alaykum*),' say, 'And on you.'"

1107. Ibn 'Abbas said, "Return the greeting to whomever it is, Jew, Christian, or Magian. That is because Allah says, *'When you are greeted with a greeting, greet with one better than it or return it.'* (4:86)"

516. The greeting to the gathering which includes both Muslims and idolaters

1108. Usama ibn Zayd related that one day the Prophet, may Allah bless him and grant him peace, was riding on a donkey on a straw saddle covered by a blanket from Fadak. Usama ibn Zayd was riding behind him. He was on his way to visit Sa'd ibn 'Ubada. He passed by a meeting which included 'Abdullah ibn Ubayy ibn Salul before the enemy of Allah had become Muslim. The gathering contained a mixture of Muslims, associaters and idolaters. He greeted them.

517. How does one write to the People of the Book?

1109. 'Abdullah ibn 'Abbas related that Abu Sufyan ibn Harb sent him to Heraclius, the Byzantine Emperor, and he called for the letter of the Messenger of Allah which Dihya had brought to the governor of Busra, who in turn passed it on to Heraclius. He read it out, saying, 'In the name of Allah, the Merciful, the Compassionate, from Muhammad, the slave of Allah and His Messenger, to Heraclius, ruler of the Byzantines. Peace be upon the one who follows guidance. I call you to Islam. If you become Muslim, you will be safe and Allah will double your reward. If you turn away, then you incur the wrong action of your subjects. *"O People of the Book! Come to a proposition which is the same for us and you É (to His words) Bear witness that we are Muslims."* (3:54)'"

518. When the People of the Book say, "Poison be upon you"

1110. Jabir said, "Some of the Jews greeted the Prophet, may Allah bless him and grant him peace, by saying, 'Poison be upon you (*as-Samu 'alaykum)'* and the Prophet replied, 'And on you.' 'A'isha, may Allah be pleased with her, said angrily, 'Didn't you hear what they said?' The Prophet replied, 'Yes, and I answered them. What I said about them will be accepted and what they said about me will not be accepted.'"

519. The People of the Book are forced to the narrowest part of the road

1111. See 1103.

520. How to make supplication for a *dhimmi*

1112. 'Uqba ibn 'Amir al-Juhani passed by a man who looked like a Muslim who greeted him. 'Uqba answered him, saying, "And on you and the mercy of Allah and his blessings." His slave said to him, "He is a Christian." 'Uqba got up and followed him until he caught up to him. He said, "The mercy of Allah and His blessings are for the believers, but may Allah make your life long and give you much wealth and many children."

1113. Ibn 'Abbas said, "If Pharaoh had said to me, 'May Allah bless you,' I would have said, 'And you.' But Pharaoh is dead."

1114. Abu Musa said, "The Jews used to sneeze in the presence in the Prophet, may Allah bless him and grant him peace, hoping that he would say to them, 'May Allah have mercy on you,' but he used to say, 'May Allah guide you and out your affairs in order.'"

521. When someone greets a Christian whom he does not recognise

1115. 'Abdu'r-Rahman said, "Ibn 'Umar passed by a Christian who greeted him and Ibn 'Umar returned the greeting He was told that the man was a Christian. When he learned that, he went back to him and said, 'Give me back my greeting.'"

522. When someone says, "So-and-so sends you his greetings"

1116. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, said to her, "Jibril sends you the greeting." She replied, "And peace be upon him and the mercy of Allah."

XDIV. Letters and greetings

523. Answering a letter

1117. Ibn 'Abbas said, "I think that answering a letter is a duty, just like returning the greeting."

524. Letters to women and their reply

1118. 'A'isha bint Talha said, "I spoke to 'A'isha when I was under her protection. people used to visit her from all places. Shaykhs used visit me because of my place with her. Young men used to treat me as a sister and give me presents and write to me from their cities. I said to 'A'isha, 'Aunt, this is a letter from so-and-so and his gift.' 'A'isha told me, 'My girl, answer him and reward him. If you do not have anything to give, I will give you something.' She told her to give it to her."

525. How to write the beginning of a letter

1119. 'Abdullah ibn 'Umar wrote to 'Abdu'l-Malik ibn Marwan in order to pledge him his allegiance. He wrote to him, "In the Name of Allah, the All-Merciful, Most Merciful. To 'Abdu'l-Malik, the Amir al-Mu'minin, from 'Abdullah ibn 'Umar. Peace be upon you. I praise Allah to you. There is no god but Him. I offer you obedience according to the sunna of Allah and the sunna of His Messenger as much as I can."

526. "Following on from that"

1120. Zayd ibn Aslam said, "My father sent me to Ibn 'Umar and I saw him write, 'In the Name of Allah, the All-Merciful, Most Merciful. Following on from thatÉ'"

1121. Hisham ibn 'Urwa said, "I saw some of the letters of the Prophet, may Allah bless him and grant him peace. After the introduction he said, 'Following on from thatÉ'"

527. Beginning letters with "In the Name of Allah, the All-Merciful, Most Merciful"

1122. It is reported that Zayd ibn Thabit wrote this letter: "In the Name of Allah, the All-Merciful, Most Merciful. To the slave of Allah, Mu'awiya, the Amir al-Mu'minin, from Zayd ibn Thabit. Peace be upon you, Amir al-Mu'minin, and the mercy of Allah. I praise Allah to you. There is no god but Him. Following on from thatÉ'"

1123. Abu Mas'ud al-Jurayri related to him that a man asked al-Hasan about reading, "In the Name of Allah, the All-Merciful, Most Merciful." He said, "That should be put at the beginning of letters."

528. The one who is put first in a letter

1124. Nafi' said, "Ibn 'Umar needed something from Mu'awiya and he wanted to write to him. People said, 'Begin with his name.' They kept on at him until he wrote, 'In the Name of Allah, the All-Merciful, Most Merciful, to Mu'awiya.'"

1125. Anas ibn Sirin said, "I wrote for Ibn 'Umar and he said, 'Write: "In the Name of Allah, the All-Merciful, Most Merciful. Following on from that: To so-and-so."'"

1126. Anas ibn Sirin said, "A man wrote in the presence of Ibn 'Umar, 'In the Name of Allah, the All-Merciful, Most Merciful, to so-and-so.' Ibn 'Umar forbade him and said, 'Say: 'In the Name of Allah. It is for Him.'"

[This had to do with using "*ilâ*" instead of "*li*".]

1127. See 1122.

1128. Abu Hurayra said, "The Prophet, may Allah bless him and grant him peace, said, 'A man from the tribe of Israel and he mentioned the entire hadith had his friend write to him, 'From so-and-so to so-and-so.'"

529. How are you this morning?

1129. Mahmud ibn Labid said, "When Sa'd's eye was gravely wounded in the Battle of the Ditch, they moved him to the house of a woman called Rufayda who used to treat the wounded. When the Prophet, may Allah bless him and grant him peace, passed by him, he would inquire, 'How are you this evening?' and in the morning, 'How are you this morning?' and he would tell him."

1130. It is related from Ka'b ibn Malik, who was one of the three to whom Allah turned that Ibn 'Abbas informed him that 'Ali ibn Abi Talib emerged from the Messenger of Allah, may Allah bless him and grant him peace, in his illness from which he died and the people said, "O Abu'l-Hasan! How is the Messenger of Allah, may Allah bless him and grant him peace, this morning?" He said, "Praise be to Allah, he is well this morning." 'Abbas ibn 'Abdu'l-Muttalib took him by the hand and said to

him, "By Allah, in three days time you will be a subject. By Allah, I think that the Messenger of Allah, may Allah bless him and grant him peace, will die of this illness. I recognise death in the faces of the Banu Abdu'l-Muttalib when they are dying. Let us go to the Messenger of Allah, may Allah bless him and grant him peace, and ask him who will have this authority. If it is for us, then we will know that, and if it is for other than us, we will know it and he can advise him to look after us." 'Ali replied, "By Allah, if we ask him for it and he refuses us, then the people would never give it to us afterwards. By Allah, I will not ask it from the Messenger of Allah."

530. Someone who writes at the end of a letter, "Peace be upon and the mercy of Allah" and writes so-and-so, son of so-and-so on the 20th of the month

1131. Ibn Abi-Zinad related from his father that he tool this letter from Kharija ibn Zayd and from the great members of the family of Zayd: "In the Name of Allah, the All-Merciful, Most Merciful. To the slave of Prophet, Mu'awiya, the Amir al-Mu'minin, from Zayd ibn Thabit. Peace be upon you, Amir al-Mu'minin, and the mercy of Allah. I praise Allah to you. There is no god but Him. Following on from that, you asked me about the inheritance of the grandfather and brothers (and he mentioned the letter). We ask Allah for guidance, preservation and firmness in all our affairs. We seek refuge with Allah from being misguided or ignorant or taking on what we have no knowledge of. Peace be upon you, Amir al-Mu'minin, and the mercy of Allah and His blessings and His forgiveness. Wuhayb has written it on Thursday, the 20th Ramadan, 42 (AH)."

531. How are you?

1132. Anas ibn Malik reported that he heard 'Umar ibn al-Khattab being greeted by a man and he returned the greeting. Then 'Umar asked the man, "How are you?" The man replied, "I praise Allah to you." 'Umar said, :This is what I wanted to hear from you."

532. How to answer when someone asks you, "How are you this morning?"

1133. Jabir ibn 'Abdullah reported that the Prophet, may Allah bless him and grant him peace, was asked, "How are you this morning?" He replied, "Well. Away from people who do not attend funerals or visit sick people."

1134. Muhajir (who is as-Sa'igh) said, "I was sitting with one of the Companions of the Messenger of Allah, may Allah bless him and grant him peace, called Dakhm, from al-Hadramaym. When someone asked him, 'How are you this morning?' Dakhm replied, 'We do not associate anything with Allah.'"

1135. Sayf ibn Wahb reported that Abu't-Tufayl asked him, "How old are you?" "Thirty-three years old," he replied. He said, "Shall I tell you a hadith which I heard from Hudhayfa ibn al-Yaman? A man from Muharib ibn Khasafa called 'Amr ibn Sulay', a Companion, was my age on that day and I was your age. Hudhayfa came to us in the mosque and sat at the edge of the people. 'Amr went over until he was standing in front of him and asked, 'How are you this morning (or evening), slave of Allah?' Hudhayfa said, 'I praise Allah.' 'Amr said, 'What are these hadiths which have come to us from you?' Hudhayfa said, 'What have you heard from me, 'Amr?' He said, 'Hadiths which I have not heard from anywhere else.' Hudhayfa said, 'By Allah, if I were to relate to you all that I have heard, you would be here with me until the middle of the night. 'Amr ibn Sulay', if you see Qays taking control of Syria, then beware and again beware. By Allah, Qays will not leave a believing slave of Allah without causing him to be in a state of fear or killing him. By Allah, a time will come to you in which the

flood will not be stopped.' He said, 'Then what will help you against your people, may Allah have mercy on you?' He said, 'That is my business.' Then he sat down."

XDIV. Gatherings

533. The best gathering is the most expansive one

1136. 'Abdu'r-Rahman ibn Abi 'Amra al-Ansari related to him, "Abu Sa'id al-Khudri was told of a funeral." He continued, "It seemed that he was hanging back until people had taken their seats. Then he came. When the people saw him, they quickly made room for him. One of them stood up for him to let him sit in his place. He said, 'Don't. I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "The best gathering is the most expansive one." 'Then he went to the side and sat in an expansive gathering."

534. Facing qibla

1137. Munqidh said, "In most of the gatherings of 'Abdullah ibn 'Umar, he would face qibla. Once Yazid ibn 'Abdullah ibn Fusayt recited Sajda after sunrise. He prostrated and the people there prostrated with the exception of 'Abdullah ibn 'Umar. When the sun rose, 'Abdullah uncurled his legs and then prostrated. He said, 'Did you see the prostration of your companions? They prostrated at a time when the prayer should not be done."

536. When someone stands up and then returns to his place

1138. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "When one of you gets up from his place and then returns to it, he is more entitled to."

537. Sitting in the road

1139. Anas said, "The Messenger of Allah, may Allah bless him and grant him peace, came to us when we were children. He greeted us and sent me to get something he needed. He sat in the road waiting for me until I came back to him."

Anas continued, "I kept Umm Sulaym [his mother] waiting and she asked, 'What kept you?' I replied, 'The Prophet, may Allah bless him and grant him peace, sent me for something he needed.' 'What was it?' she asked. 'It is a secret,' I replied. She said, 'Keep the secret of the Messenger of Allah, may Allah bless him and grant him peace.'"

538. Making room in a gathering

1140. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "None of you should make a man rise from his seat and then sit in it. Rather make room and spread out."

539. A man sitting at the edge of a gathering

1141. Jabir ibn Samura said, "When we came to the Prophet, may Allah bless him and grant him peace, we would sit at the edge of the group."

540. Do not separate two people

1142. 'Abdullah ibn 'Amr reported that the Prophet, may Allah bless him and grant him peace, said, "It is not lawful for a man to separate two people except with the permission of both of them."

540. Stepping over people to move towards the leader of a gathering

1143. Ibn 'Abbas said, "When 'Umar, may Allah be pleased with him, was attacked, I was one of those who carried him into his house. He said to me, 'Nephew, go see who wounded me and who was wounded with me.' I went and returned to tell him, but the room was full at that time. I did not want to step over people's necks because I was young, and so I sat down. 'Umar's rule when he sent someone for a need was that he commanded him not to tell about it. 'Umar had a cover over him. Ka'b came and said, 'By Allah, if the Amir al-Mu'minin makes supplication, Allah will let him remain alive and restore him to this community until he does such-and-such and such-and-such for them' until Ka'b mentioned the hypocrites. He actually named them and used their kunyas. I said, 'Shall I convey to him what you have said?' Ka'b said, 'I only said it because I intended that it be done.' I plucked up courage and stood up, I stepped over people's necks until I sat by 'Umar's head. I said, 'You sent me to find out such-and-such. Thirteen people were wounded with you. Kulayb ibn al-Jazzar was wounded while he was doing wudu' from the cistern. Ka'b swore such-and-such by Allah.' He said, 'Summon Ka'b.' He was summoned and 'Umar asked, 'What did you say?' He replied, 'I said such-and-such.' He said, 'No, by Prophet, I will not make supplication. 'Umar will be wretched if Allah does not forgive him.'"

1144. Ash-Sha'bi said, "A man came to 'Abdullah ibn 'Amr when there were some people sitting with him. He stepped over them in order to reach him. They stopped him and 'Abdullah said, 'Leave the man.' He approached until he sat with him and then said, 'Tell me something which you heard from the Messenger of Allah, may Allah bless him and grant him peace.' 'Abdullah said, 'I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "A Muslim is the one from whose tongue and hand the Muslims are safe. An emigrant (muhajir) is someone who abandons what Allah has forbidden."'"

541. The noblest of people for a person is his companion

1145. Ibn 'Abbas said, "The most precious of people in my opinion is my sitting companion."

1146. Ibn 'Abbas said, "The most precious of people in my opinion is my sitting companion. This is so much the case that he can step over the shoulders of people until he sits with me."

542. Can a man put his foot in front of someone he is sitting with

1147. Kathir ibn Murra related, "I entered the mosque on Friday and found 'Awf ibn Malik al-Ashja'i sitting in a circle of men. He stretched out his feet in front of him. When he saw me, he pulled his feet back in. Then he said to me, 'Do you know why I put my foot out? So that a righteous man might come and sit down.'"

543. When someone in a group of people spits

1148. Al-Harith ibn 'Amr as-Sahmi related, "I came to the Prophet, may Allah bless him and grant him

peace, when he was at Mina or at 'Arafa. People crowded around him and some Bedouins arrived. When they saw his face, they said, 'This is a blessed face.' I said, 'Messenger of Allah, pray for forgiveness for me.' He said, 'O Allah, forgive us!' I said, 'Ask forgiveness for me.' He said, 'O Allah, forgive us!' I turned and said, Ask forgiveness for me.' He said, 'O Allah, forgive us!' He spat on his hand and wiped it on his sandal. He did not want it to get on anyone around him."

544. Gatherings on roads

1149. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, forbade gatherings in the road. They said, "Messenger of Allah, it is hard for us to sit in our houses." He said, "If you must sit there, then fulfil the rights of the gathering." They asked, 'What is their right, Messenger of Allah?" He replied, "Guiding anyone who asks for directions, returning the greeting, lowering the eye, commanding the correct and forbidding the bad."

1150. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "Beware of sitting in the road." They said, "Messenger of Allah, we must meet where we can sit to talk." The Messenger of Allah, may Allah bless him and grant him peace, said, "If you must do it, then give the road its due. "What is the due of the road, Messenger of Allah," they asked. He replied, "Lowering the eye, avoiding doing anything harmful, commanding the correct and forbidding the bad."

545. Someone who sits dangling his feet in a well with his legs uncovered

1151. Abu Musa al-Ash'ari said, "The Messenger of Allah, may Allah bless him and grant him peace, went out one day to one of the walled gardens of Madina, and I went out after him. When he entered the garden, I sat at the gate and said, I will be the doorkeeper of the Messenger of Allah today even if he has not commanded me to do it.' The Prophet went and answered a call of nature and then sat on the edge of the well. He uncovered his legs and dangled them in the well. Abu Bakr came and asked for permission to enter.' I said, 'Stay where you are until I ask permission for you.' He waited and I went to the Prophet, may Allah bless him and grant him peace, and said, 'Messenger of Allah, it is Abu Bakr asking permission to come in.' He said, 'Let him in and give him the good news of the Garden.' He entered and sat at the right side of the Prophet, may Allah bless him and grant him peace. uncovered his legs and dangled them in the water. Then 'Umar came. I said, 'Stay where you are until I ask permission for you.' The Prophet, may Allah bless him and grant him peace, said, 'Let him in and give him the good news of the Garden.' 'Umar went in and sat at the left side of the Prophet, may Allah bless him and grant him peace, uncovered his legs and dangled his feet in the well. The rim of the well was then full and there was no place left to sit. Then 'Uthman came. I said, 'Stay where you are until I ask permission for you.' The Prophet, may Allah bless him and grant him peace, said, 'Let him in and give him the good news of the Garden as well as an affliction which will befall him.' 'Uthman came in and could not find a place with them. He moved around until he was facing them on the other side of the well, uncovered his legs and dangled them in the well. I began to wish that a brother of mine would come and I asked Allah to make him come, but he did not come before they had got up."

Sa'id ibn al-Musayyab said, "I interpreted it as their graves. They (the Prophet, Abu Bakr and 'Umar) were buried together here, but 'Uthman was alone."

1152. Abu Hurayra said, "The Prophet, may Allah bless him and grant him peace, went out in the heat of the day. He did not speak to me nor did I speak to him until he came to the market of Qaynuqa'. He

sat in the courtyard of Fatima's house and asked, 'Is the little one here? Is the little one here?' Fatima held her son back for a short time. I think that she was putting a necklace on him or washing him. Then he came running and he hugged him and kissed him. He said, 'O Allah, love him and love those who love him.'"

546. When a man rises to give place for someone in a gathering, that person should not sit in it

1153. Ibn 'Umar said, "The Prophet, may Allah bless him and grant him peace, forbade anyone forcing a man to rise from his seat so that someone else could sit in his place."

XDV. Behaviour with people

547. The Trust

1154. Anas said, "I was serving the Messenger of Allah, may Allah bless him and grant him peace, one day. When I thought I had finished serving him, I said, 'The Prophet, may Allah bless him and grant him peace, is having a midday nap.' So I left him and there were some children playing. I stood looking at them and their game. The Prophet, may Allah bless him and grant him peace, came out, and came up to them and greeted them. Then he called me and sent me to get something he needed. He remained in the shade until I came back to him. I was late for my mother and she and he asked, 'What kept you?' I replied, The Prophet, may Allah bless him and grant him peace, sent me for something he needed.' 'What was it?' she asked. I replied, 'It is a secret of the Prophet, may Allah bless him and grant him peace.' She said, Keep the secret of the Messenger of Allah, may Allah bless him and grant him peace.' I did not tell anyone that secret. If I had told it, I would have told it to her.'"

548. When he turned, he turned completely

1155. Abu Hurayra described the Messenger of Allah, may Allah bless him and grant him peace, with the words, "He was of medium height, but nearer to being tall. He was very white with a black beard and good front teeth. He had long eye-lashes. He was very broad between the shoulders and had full cheeks. He walked on his entire foot, but they did not have a hollow. He turned completely towards people or turned his back completely. I have not seen anyone like him before or since.'"

549. When a man is sent to another man for some reason and he does not tell him what it is

1156. Aslam said, "'Umar said to me, 'If I send you to a man, do not tell him why I sent you to him. If you do, Shaytan will prepare a lie for him in that.'"

550. Should you say, "Where have you come from?"

1157. Mujahid said, "It is disliked for a man to look sharply at his brother or to follow him with his glance when he leaves or to ask him, 'Where have you come from and where are you going?'"

1158. Malik ibn Zubayd said, "We passed by Abu Dharr at ar-Rabadha. He said, 'Where have you come from?' We said, 'Makka or from the Ancient House.' He said, 'Is this what you have done?' We said, 'Yes.' He said, 'And was there commerce or selling with it?' 'No,' he replied. He said, 'Then

resume your actions anew.'"

551. Someone who listens to people's conversation when they dislike for him to do that

1159. Ibn 'Abbas reported that the Prophet, may Allah bless him and grant him peace, said, "Whoever fashions an image will have to breathe life into it and he will be punished since he will not be able to breathe life into it. Anyone who claims to have seen a vision in a dream will have to string two beads of barely together and he will be punished because he will not be able to string them together. Anyone who listens to people's conversation when they move away from him will have molten lead poured into his ears."

552. Sitting on an elevated seat

1160. Al-'Iryan ibn al-Haytham said, "My father came to Mu'awiya when I was a body. When he reached him, he said, 'Welcome, welcome.' A man was sitting with him on the elevated seat. He said, 'Amir al-Mu'minin, who is this you are welcoming?' He said, 'This is the master of the people of the east. This is al-Haytham ibn al-Aswad.' I asked, 'Who is this?' They replied, 'This is 'Abdullah ibn 'Amr ibn al-'As.' I said to him, 'Abu so-and-so. From where will the Dajjal emerge?' He said, 'I have not seen the people of a town who asked about what is far nor left what is near. You are from the people of a town.' Then he said, 'He will emerge from the land of Iraq with the trees and palm trees.'"

1161. Abu'l-'Aliyya said, "I sat with Ibn 'Abbas on an elevated seat."

Abu Jamra said, "I used to sit with Ibn 'Abbas. He used to make me sit on his seat. He told him, 'Stay with me so that I can allot you a portion of my property.' I stayed with him for two months."

1162. Abu Khulda reported that he heard Anas ibn Malik when he was with al-Hakam, the amir of Basra, on a seat. He said, "When the Prophet, may Allah bless him and grant him peace, was hot, he delayed the prayer until a cooler time of the day. When it was cold, he made the prayer early."

1163. Anas ibn Malik said, "I came to the Prophet, may Allah bless him and grant him peace, while he was on a seat with a bad woven on it. He had a pillow under his head made of skin stuffed with fibre. There was a cloth between his skin and the seat. 'Umar visited him and wept. The Prophet, may Allah bless him and grant him peace, said, 'What made you weep, 'Umar?' He said, 'By Allah, Messenger of Allah, I am only weeping since I know that you are more noble with Allah than Chosroes and Caesar. They both live in what they live of this world while you, Messenger of Allah, are in the place I see.' The Prophet, may Allah bless him and grant him peace, said, 'Are you not content, 'Umar, that they have this world while we have the Next?' I replied, 'Yes, Messenger of Allah.' He said, 'That is the way of it.'"

1164. Abu Rifa'a al-'Adawi said, "I came to the Messenger of Allah, may Allah bless him and grant him peace, while he was speaking [i.e. on Jumu'a]. I said, 'Messenger, a stranger man has come to ask about his deen. He does not know what his deen is.' He turned to me and stopped speaking. He was brought a chair which I think had iron legs. (Hamid [one of the transmitters] said, 'I think that it was black wood like iron).'] He sat down on it and began to teach me what Allah had taught him. Then he finished his speech."

1165. Musa ibn Dihqan said, "I saw Ibn 'Umar sitting on a bridal seat wearing a red garment."

1165. (sic) 'Imran ibn Muslim said, "I saw Anas sitting on a bed, placing one foot over another."

553. When someone sees people conversing secretly, he should not enter where they are

1166. Sa'id al-Maqburi said, "I passed by Ibn 'Umar who had a man with him with whom he was conversing. I went to them, and he struck me on the chest and said, 'When you find two men conversing, do not go up to them nor sit with them until they give you permission.' I said. 'May Allah make you prosper, Abu 'Abdu'r-Rahman. I hoped that I would hear something good from you.'"

1167. Ibn 'Abbas said, "Whoever listens to people's conversations when they do not want him to do so will have molten lead poured into his ears. Anyone who lies about a dram will be obliged to string a barley bead."

554. Two should not converse to the exclusion of a third

1168. 'Abdullah reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When there are three people, two should not converse together to the exclusion of the third."

555. When there are four people

1169. 'Abdullah reported that the Prophet, may Allah bless him and grant him peace, said, "When there are three people, two should not converse together to the exclusion of the third for that would grieve him."

1170. Ibn 'Umar reported something similar from the Prophet, may Allah bless him and grant him peace. He stated, "We said, 'If there are four?' He said, 'Then it will not harm him.'"

1171. 'Abdullah reported that the Prophet, may Allah bless him and grant him peace, said, "Two should not converse to the exclusion of another until they are mixing with people since that would distress him."

1172. Ibn 'Umar said, "When there are four, there is no harm."

556. When someone sits without someone else, he should ask his permission to leave

1173. Abu Burda ibn Abi Musa said, "I sat with 'Abdullah ibn Sallam. He said, 'You have sat down with us, but now it is time for us to leave.' I said, 'If you like.' He got up and I followed him to the door."

557. Do not sit in the edge of the sunlight

1174. Qays related that his father arrived while the Messenger of Allah, may Allah bless him and grant him peace, was speaking. He stood in the sun and the Prophet told him to move to the shade.

XDVI. Sitting and lying down

558. Sitting wrapped up in a garment

1175. Abu Sa'id al-Khudri said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade two types of dress and two sales transactions. He forbade the sales transactions called *mulamasa* and *munabadha*.* The two types of dress are *samma'* ** and wrapping oneself up in garment while sitting down [with the legs drawn up] without anything covering the private parts."

[**Mulamasa* is when a person touches something and that completes the sale without him examining it properly. *Munabadha* is when the seller throws the garment to someone and that completes the sale, without any inspection.

** *Samma'* is put the corner of the garment over one shoulder so that one side is uncovered with nothing covering it.]

559. Someone who has a cushion thrown to him

1176. 'Abdullah ibn 'Amr reported his fasting was mentioned to the Messenger of Allah, may Allah bless him and grant him peace. He said, "The Prophet, may Allah bless him and grant him peace, came to visit me and I threw him a leather cushion stuffed with palm fibre, but he sat on the ground. The cushion remained between me and him. He asked me, 'Are three days every month enough for you?' I said, 'Messenger of Allah!' He said, 'Five?' I said, 'Messenger of Allah!' He said, Eleven?' I said, 'Messenger of Allah!' Then he said, 'Do not exceed the fast of Da'ud. Half of the time. Fast one day and break the fast the next.'"

['Abdullah ibn 'Amr was fasting every day.]

1177. 'Abdullah ibn Busr reported that the Prophet, may Allah bless him and grant him peace, passed by 'Abdullah's father who threw the Prophet a rug on which he sat.

560. Squatting

1178. Qayla related, "I saw the Prophet, may Allah bless him and grant him peace, sitting squatting. When I saw the Prophet, may Allah bless him and grant him peace, humble in his form of sitting, I trembled from dear."

561. Sitting cross-legged

1179. Dhayyal ibn Hanzala said, "I visited the Prophet, may Allah bless him and grant him peace, and I saw him sitting cross-legged."

1180. Abu Ruzayq related that he saw 'Ali ibn 'Abdullah ibn 'Abbas sitting cross-legged with one foot crossed over the other, the right on the left.

1181. 'Imran ibn Muslim said, "I saw Anas ibn Malik sitting like that cross-legged, with one of his feet over the other one."

562. Wrapping oneself up

1182. Salim ibn Jabir al-Hujaymi said, "I came up to the Prophet, may Allah bless him and grant him peace, when he was wrapped up in a cloak whose edges were cover his feet. I said, 'Messenger of Allah, advise me.' He said, 'You must have fearful awareness of Allah. Do not scorn anything correct,

even pouring water from your bucket into the bucket of someone else who asks you for water or talking to your brother with a happy face. Beware of dragging your waist-wrapper it is part of arrogance and Allah does not like it. If a man blames you for something he knows about you, do not blame him for anything you know of him. Leave him to his own evil. You will have your reward. Do not abuse anything.'"

He said, "After that, I did not ever abuse anything, animal or man."

1183. It is related that Abu Hurayra said, "I never sae al-Hasan without my eyes overflowing with tears. That is because the Prophet, may Allah bless him and grant him peace, went out one day and I found him in the mosque. He took my hand and I went along with him. He did not speak to me until we reached the market of Banu Qaynuqa'. He walked around it and looked. Then he left and I left with him until we reached the mosque. He sat down and wrapped himself in his garment. Then he said, 'Where is the little one? Call the little one to me.' Hasan came running and jumped into his lap. Then he put his hand in his beard. Then the Prophet, may Allah bless him and grant him peace, opened his mouth and put his tongue in his mouth. Then he said, O Allah, I love him, so love him and the one who loves him!'"

563. Someone who kneels

1184. Anas ibn Malik related that the Prophet, may Allah bless him and grant him peace, prayed Dhuhr with them. When he said the taslim, he stood on the minbar and talked about the Final Hour. He mentioned terrible things about it. Then he said, 'Whoever wants to ask about something should ask about it. By Allah, whatever you ask me about, I will tell you as long as I am in this place.' People wept a great deal when they heard the Messenger of Allah, may Allah bless him and grant him peace, say that. The Messenger of Allah, may Allah bless him and grant him peace, repeated frequently, 'Ask.' 'Umar knelt on knees and said, 'We are content with Prophet as a Lord, with Islam as a deen and Muhammad as a Messenger.' The Prophet, may Allah bless him and grant him peace, was silent when 'Umar said that. Then the Messenger of Allah, may Allah bless him and grant him peace, said, 'Better! By the One in Whose hand the soul of Muhammad is, I have been shown the Garden and the Fire inside this garden while I was praying. I have not seen any good and evil such as I have seen this day.'"

564. Lying down

1185. 'Abdullah ibn Zayd ibn 'Asim al-Mazini said, "I saw him." Malik ibn Isma'il asked Ibn 'Uyayna (who had transmitted this to him), "The Prophet, may Allah bless him and grant him peace?" He replied, "Yes, lying down with one of his feet over the other."

1186. Al-Miswar said, "I saw 'Abdu'r-Rahman ibn 'Awf lying down with one of his feet over the other."

565. Lying on one's face

1187. Ibn Tikhfa al-Ghifari reported that his father told him that he had been one of the People of the Bench. He told him, "I was sleeping in the mosque during the last part of the night, lying on my stomach. Someone came to me and moved me with his foot, saying, 'Get up. This is a manner of lying down which Allah hates.' I raised my head and the Prophet, may Allah bless him and grant him peace, was standing by my head."

1188. Abu Umama reported that the Messenger of Allah, may Allah bless him and grant him peace, passed by a man in the mosque who was lying on his front. He kicked him with his foot and said, "Get up. It is the sleep of Jahannam."

566. Only give or take things with the right hand

1189. Ibn 'Umar said, "the Prophet, may Allah bless him and grant him peace, said, 'None of you should eat with his left hand nor drink with his left hand. Shaytan eats and drinks with his left hand.'"

567. Where you should place your sandals when you sit down

1190. Ibn 'Abbas said, "Part of the sunna is that when a man sits down, he removes his sandals and puts them at his side."

568. Shaytan comes with a stick or something to chase a person out of bed

1191. Abu Umama said, "Shaytan comes to one of you in bed after his family has covered him and wished him good night. He throws sticks, stones or other things on him to make him angry with his family. When he feels that, he should not get angry with his family.' He said, 'It is part of the work of Shaytan.'"

569. Someone who spends the night on a roof without any covering

1192. 'Ali reported that the Prophet, may Allah bless him and grant him peace, said, "If anyone spends the night on the top of his house without protection, Allah has no responsibility for (protecting) him."

1193. 'Ali ibn 'Umara said, "Abu Ayyub al-Ansari came and went up on the flat roof. He came down and said, 'I almost spent the night with no protection.'"

1194. Zuhayr reported that one of the Companions of the Prophet, may Allah bless him and grant him peace, said, "If anyone spends the night on a flat roof (without walls) and then falls off of it and dies, no one bears any responsibility for him. If anyone embarks on the sea when it is fierce (i.e. stormy) and is destroyed, no one bears any responsibility for him."

570. Should you let your feet dangle while you are sitting?

1195. Abu Musa al-Ash'ari related that the Prophet, may Allah bless him and grant him peace, was sitting in a walled garden on the rim of a well, dangling his feet into the well.

571. What to say when you go out for something

1196. When Ibn 'Umar left his house, he used to say, "O Allah, keep me and those with me safe!"

1197. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, used to say when he left his house, "In the Name of Allah. Reliance is on Allah. There is no power nor strength except by Allah."

572. Can a man put his feet out in front of his companions and can he lie down in

their presence?

1198. Some of the delegation of 'Abdu'l-Qays heard him mention the following: "When it became clear to us that we should go to the Prophet, may Allah bless him and grant him peace, we travelled until we were in sight of our destination. We were met by a man on a young camel. He greeted is and we returned the greeting. Then he stopped and asked, 'Which tribe are you from?' We replied, 'We are the delegation of 'Abdu'l-Qays.' The man said, 'Welcome. I was looking for you. I came to give you good news. Yesterday the Prophet, may Allah bless him and grant him peace, looked towards the east and told us, "Tomorrow from that direction (i.e. the east) there will come the best delegation of the Arabs." I spent the night preparing to leave. This morning I rode long and hard on my camel until dawn rose. Then I thought of returning, but I caught sight of the heads of your mounts.'

"Then he turned his mount with his reins and went back the way he had come until he reached the Prophet, may Allah bless him and grant him peace, who was surrounded by his Companions from both the Muhajirun and the Ansar. The man said, 'May my father and mother be your ransom, I have come to give you the good news of the delegation of the 'Abdu'l-Qays!' The Prophet said, "'Umar, where did you see them?' He said, 'They are coming after me.' When he mentioned that, the Prophet said, 'Allah gives you good news of blessings.' The people prepared their places. The Prophet, may Allah bless him and grant him peace, was sitting and took the end of his robe in his hand. He was lying on it with his feet stretched out.

"The delegation arrived and the Muhajirun and Ansar expressed joy at seeing them. When they (the delegation) saw the Prophet, may Allah bless him and grant him peace, the Companions, they made their mounts prance for joy. They came forward swiftly. The people made room for them while the Prophet, may Allah bless him and grant him peace, remained reclining. Al-Ashajj, who is Mundhir ibn 'A'idh ibn Mundhir ibn al-Harith ibn an-Nu'man ibn Ziyad ibn 'Asar, stayed back. He rounded up their mounts and made them kneel. He removed their loads and collected their baggage together. Then he took out a bag which belonged to him, removed his travel garments, and put on a robe. Then he came walking slowly. The Prophet, may Allah bless him and grant him peace, asked,, 'Who is your master and leader and the one in command?' They all pointed at al-Ashajj. He said, 'Is this man the son of your leaders?' They replied, 'His fathers were out masters in the time of the Jahiliyya and he led us to Islam.' When al-Ashajj arrived, he wanted to sit in a corner, but the Prophet, may Allah bless him and grant him peace, sat upright and said, 'Here, Ashajj!*' It was the first day that al-Ashajj was called that. He had got some redness in his skin when he was weaned. It was like a moon on his face. The Prophet seated al-Ashajj at his side and was kind to him and acknowledged his higher position over them. People came to the Prophet, may Allah bless him and grant him peace, to ask him things and he answered them (and so on to the end of the hadith.)

"Then the Prophet said, 'Is there someone with you who will give you anything to eat?' 'Yes,' they said. They got up quickly, every man going to his load. They brought a heap of dates in their hands and placed them on a amt before him. Also in front of him there was a palm branch less than two arm-spans and more than one span long. He was sorting them. When he had divided them up, he pointed with it to a pile of those dates and said, 'You called these Ta'dud?' 'Yes,' they said. He said, 'And you call these ones Sarafan?' 'Yes,' they replied. He continued, 'And you call these ones Barni?' 'Yes,' they said. He said, 'They are the best of your dates and the one beneficial for you.'

"One of the shaykhs of area said, 'They have the greatest blessing, We had a lot which we used to feed our camels and donkeys. When we returned from the delegation, that increased our desire for them and we asked for them until their price increased. We saw the blessing in them."

[* meaning to have a mark on his forehead.]

XDVII. Mornings and evenings

573. What to say in the morning

1199. Abu Hurayra said, "In the morning, the Prophet, may Allah bless him and grant him peace, would say, 'O Allah, We enter the morning by You and we enter the evening by You. We live by You and we die by You and to You is gathering.' In the evening, he would say, 'O Allah, we enter the evening by You and we enter the morning by You and we live by You and we die by You and to You is the return.'"

1200. Ibn 'Umar said, "The Messenger of Allah, may Allah bless him and grant him peace, did not omit saying the following words in the morning and evening: 'O Allah, I ask you for well-being in this world and the Next. O Allah, I ask you for forgiveness and well-being in my deen and in this world and in my family and my property. O Allah, veil my faults and calm my fears. O Allah, give me protection in front of me and behind me, on my right and my left and above me. I seek refuge by Your might from being overwhelmed from under me.'"

1201. Maymuna, the wife of the Prophet, said, "I heard Anas ibn Malik say that the Messenger of Allah, may Allah bless him and grant him peace, said, 'Whoever days in the morning, "O Allah, we bear witness to you and we bear witness to the bearers of You Throne and Your angels and all Your creation. You are Allah. There is no god but You alone with no partner and Muhammad is your slave and Messenger", by that Allah will free a quarter of him from the Fire on that day. If someone says it twice, Allah will free half of him from the Fire. If he says it four times, Allah will free him completely from the Fire on that day.'"

574. What to say in the evening

1202. Abu Hurayra reported that Abu Bakr said, "Messenger of Allah, teach me something that I can say morning and evening." The Prophet said, "O Allah, Knower of the Unseen and the Visible, Creator of the heavens and the earth, everything is in Your hands. I testify that there is no god but You. I seek refuge with You from the evil of myself and the evil of shaytan and his (encouragement to) associate others (with You)." Say it in the morning and the evening and when you go to sleep."

1203. A similar report from Abu Hurayra in which he said, "The Lord of everything and its Master." He said, "The evil of shaytan and his encouragement to associate."

1204. Abu Rashid al-Hayrani said, "I came to 'Abdullah ibn 'Umar and asked him to relate to us what he had heard from the Messenger of Allah, may Allah bless him and grant him peace. He handed me a paper and said, 'This is what the Prophet, may Allah bless him and grant him peace, wrote for me.' I looked at it and it read: 'Abu Bakr as-Siddiq asked the Prophet, may Allah bless him and grant him peace, "Messenger of Allah, teach me what to say in the mornings and evenings." He said, "Abu Bakr, say, 'O Allah, the Creator of the heavens and the earth, the Knower of the Unseen and Visible. the

Lord of all things and their Master. I seek refuge with You from the evil of shaytan and his encouragement to associate and that I bring evil on myself or bring it on another Muslim.'""

XDVIII. Sleeping and going to bed

575. What to say when you go to bed

1205. Hudhayfa said, "When the Prophet, may Allah bless him and grant him peace, wanted to go to sleep, he said, 'By Your Name, O Allah, I die and live.' When he woke up, he said, 'Praise be to Allah who gave us life after He made us die, and to Him is the gathering.'"

1206. Anas said, "When the Prophet, may Allah bless him and grant him peace, went to bed, he said, 'Praise be to Allah who has given us food and drink, and given us enough and given us refuge. How many people have neither enough nor refuge!'"

1207. Jabir said, "The Messenger of Allah, may Allah bless him and grant him peace, did not sleep until he had recited, 'Alif-Lam-Mim. The Sending-down' (32) and 'Blessed is the One in whose hand the kingdom is' (67).'"

Abu'z-Zubayr (the transmitter) observed, "They are better than every sura in the Qur'an to the amount of seventy good deeds. Anyone who recites them will have seventy good actions written for him, will be raised seventy degrees by it, and will have seventy errors falls from him."

1208. 'Abdullah said, "Going to sleep during dhikr comes from Shaytan. if you like, you can put it to the test. When one of you goes to bed and wants to go to sleep. he should mention Allah Almighty."

1209. Jabir said, "The Prophet, may Allah bless him and grant him peace, did not go to sleep until he had recited 'Blessed' (67) and 'Alif-Lam-Mim. The Sending-down' (32)."

1210. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'When one of you goes to bed, he should undo the inside of his lower garment and dust the bed with it. He does not know what has come on his bed since he left it. He should lie down on his right side and say, 'In Your Name I have laid down on my side. If You take my soul, then have mercy on it. If You release it, then preserve it in the manner in which You preserve the men of right action."

1211. Al-Bara' ibn 'Azib said, "When the Prophet, may Allah bless him and grant him peace, went to bed, he laid down on his right side. Then he said, 'O Allah, I have turned my face to You and I have surrendered my self to You and I have committed my back to You out of fear and desire for You. There is no place of safety or refuge from You except with You. I have believed in Your book which You revealed and Your Prophet whom You sent.' He said, 'Whoever says it at night and then dies, dies in fitra (natural state).'"

1212. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, used to say when he went to bed, 'O Allah, Lord of the heavens and the earth, and Lord of all things, Splitter of the grain and seeds, the One who sent down the Torah, the Gospel and the Qur'an! I seek refuge with You from every evil. You take by the forelock. You are the Outward, and there is nothing above You. You are the Inward and there is nothing below You. Pay my debts for me and keep me safe from poverty.'"

576. The excellence of making supplication when going to sleep

1213. See 1211.

1214. Jabir said, "When a man enters his house or goes to bed, an angel and shaytan hasten to him. The angel says, 'Seal it with good!' The Shaytan says, 'Seal it with evil.' If he praises Allah and remembers Him, he chases the shaytan away and spends the night with him guarding him. When he wakes up, the angel and shaytan hasten to him and say the same thing. If he mentions Allah and says, *'Praise be to Allah, who keeps firm hold of the heavens and earth, preventing them from vanishing away. And if they vanished no one could then keep hold of them. Certainly He is Most Forbearing, Ever-Forgiving.'* (35:41) *Praise be to Allah who holds back the sky preventing it from falling on the earth, except by His permission. Allah is All-Compassionate to mankind, Most Merciful .'* (22:63) If he dies, he dies a martyr, If he gets up and prays, he prays in virtue.'"

577. Placing one's hand under his cheek

1215. Al-Bara' said, "When the Prophet, may Allah bless him and grant him peace, wanted to go to sleep, he put his hand under his right cheek and said, 'O Allah, protect me from Your punishment on the Day you raise up Your slaves.'"

578. Chapter

1216. 'Abdullah ibn 'Amr reported that the Prophet, may Allah bless him and grant him peace, said, "If a Muslim man persists in two actions, he will enter the Garden. They are easy, but those who do them are few.' He was asked, 'What are they, may Allah bless him and grant him peace?' He said, 'That you say *"Allahu akbar"* ten times, *"al-hamdu lillah"* ten times, and *"Subhana'llah"* ten times after every prayer. That is 150 on the tongue and 1500 in the balance.' I saw the Prophet, may Allah bless him and grant him peace, counting them with his hand. Then he said, 'When you go to bed, you should say, *"Subhana'llah"*, *"al-hamdu lillah"*, and *"Allahu akbar"*. That is 100 on the tongue and 1000 in the balance. Who among you can do 2500 bad actions morning and night?' He was asked, 'Messenger of Allah, how is it that they are not counted?' He said, 'Shaytan comes to one of you while he is praying and reminds him of something he has to do such-and-such and such-and-such, so he does not remember to do it.'"

579. When someone gets up from his bed and then goes back to it, he should dust it

1217. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "When one of you goes to bed, he should dust his bed with the inside of his lower garment. he should say, 'In the Name of Allah.' He does not know what might have come on it after he left it. If he wants to lie down, he should lie down on his right side and say, 'Glory be to You, my Lord, I have laid down on my side by You and I raise it up by You. If you take my soul, then forgive it. If you release it, then guard over it as You guard over Your righteous slaves.'"

580. What to say when you wake up in the night

1218. Rabi'a ibn Ka'b related, "I used to spend the night at the door of the Prophet, may Allah bless him and grant him peace, and I would give him his wudu' water." He said, "After a long period of the night had passed, I heard him say, 'Allah hears whoever praises Him,' and I heard him say after a long

period of the night had passed, 'Praise be to Allah, Lord of the Worlds.'"

581. Someone who goes to sleep with grease on his hand

1219. Ibn 'Abbas reported that the Prophet, may Allah bless him and grant him peace, said, "Whoever goes to sleep with grease on his hand before washing it off and is afflicted by something should not blame anyone except himself."

1220. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who spends the night with grease on his hand and is afflicted by something should not blame anyone but himself."

582. Putting lamps out

1221. Jabir ibn 'Abdullah reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Lock the doors, tie the water-skins, turn over the vessels, cover the vessels, and put out the lamps. Shaytan does not open a locked door, nor untie a water-skin, nor uncover a vessel. A mouse can cause a house to burn down with its inhabitants inside it."

1222. Ibn 'Abbas said, "A mouse came and began to drag the wick. The slavegirl moved to stop it. The Prophet, may Allah bless him and grant him peace, said, 'Leave it.' The mouse brought the wick and put it on the mat where he was sitting. It burned a hole in it the size of a dirham. The Messenger of Allah, may Allah bless him and grant him peace, said, 'When you go to sleep, put out the lights. Shaytan guides things like this and then they burn you.'"

1223. Abu Sa'id said, "The Prophet, may Allah bless him and grant him peace, woke up one night and found that a mouse had taken the wick and climbed onto the roof with it to burn the house down over them. The Prophet, may Allah bless him and grant him peace, cursed it and it became lawful to kill it in the Haram."

583. A fire should not be left burning in the house when people go to sleep

1224. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "Do not leave the fire burning in your house when you go to sleep."

1225. 'Umar said, "Fire is an enemy, so beware of it." He used to go around an put out the fires of his family before he went to sleep at night.

1226. Ibn 'Umar heard the Prophet, may Allah bless him and grant him peace, say, "Do not leave a fire burning in your houses. It is an enemy."

1227. Abu Musa said, "A house in Madina burned down with its inhabitants during the night. The Prophet, may Allah bless him and grant him peace, was informed about that and said, 'Fire is your enemy. When you go to sleep, put out the fires.'"

584. Seeing the Blessing of Rain

1228. Abu Mulayka related that when it rained, Ibn 'Abbas said, "Slavegirl! Bring out my saddle and bring my garment. Allah says, *'We sent down blessed water from the sky.'* (50:9)"

585. Hanging up a whip in the room

1229. Ibn 'Abbas reported that the Prophet, may Allah bless him and grant him peace, commanded that whips be hung up in houses.

586. Locking the door at night

1230. Jabir ibn 'Abdullah said that the Messenger of Allah, may Allah bless him and grant him peace, said, "Beware of conversing after the night is still. None of you knows what creatures Allah will send, so lock your doors, tie up the water-skins, cover vessels and put out the lamps."

587. Bringing children inside when evening falls

1231. Jabir reported that the Prophet, may Allah bless him and grant him peace, said, "Keep children in until the evening has completely fallen. That time is the hour when the shaytans come out."

XDIX. Animals

588. Making animals fight each other

1232. It is reported from Mujahid that Ibn 'Umar disliked making animals fight each other.

589. The barking of dogs and braying of donkeys

1233. Jabir ibn 'Abdullah reported that the Prophet, may Allah bless him and grant him peace, said "Do not go out often after the night is still. Allah has animals which he sends out. Anyone who hears the barking of a dog or the braying of a donkey should seek refuge with Allah from the Accursed Shaytan. They see what you do not see."

1234. Jabir ibn 'Abdullah reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you hear a dog barking or a donkey braying in the night, seek refuge with Allah. They see what you do not see. Shut the doors and mention the Name of Allah over them. Shaytan will not open a door which has been shut and had the name of Allah mentioned over it. Then cover the pots, tie the water-skins and cover the vessels."

1235. See previous two hadiths.

590. When you hear a cock

1236. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you hear the crowing of a cock in the night, it has seen an angel. Ask Allah for its blessing. If you hear the braying of a donkey in the night, it has seen a shaytan, so seek refuge with Allah from shaytan."

591. Do not curse fleas

1237. Anas ibn Malik reported that a man cursed fleas in the presence of the Prophet, may Allah bless him and grant him peace, and the Prophet, may Allah bless him and grant him peace, said, "Do not

curse them. A flea woke up one of the Prophets for the prayer."

D. Midday Naps

592. Sleeping at Midday

1238. 'Umar said, "Sometimes some of the men of Quraysh sat at the door of Ibn Mas'ud. When the shadows shifted from west to east, he said, 'Get up, Any time spent here after this is for Shaytan.' He made everyone he passed by get up. While we were getting up, someone said to him, 'This is the mawla of the Banu'l-Hashas who composes poetry.' 'Umar called and said, 'What have you got to say?' The man said:

> 'Say farewell to Salma if you prepare to go in the morning,
>
> White hair and Islam is enough prohibition for a man'

'Umar said, 'Enough! You have spoken the truth. You have spoken the truth.'"

1239. As-Sa'ib ibn Yazid said, "'Umar, may Allah be pleased with him, used to pass by us in the middle of the day or near to it and say, 'Get up and take a midday nap. Any time spent here after this is for shaytan.'"

1240. Anas said, "They used to gather and then take a midday nap."

1241. Anas said, "At the time that wine was made unlawful, there was no drink that the people of Madina liked better than that made from dried dates and unripe dates. I used to give the drink to the Companions of the Messenger of Allah, may Allah bless him and grant him peace. They were in the home of Abu Talha when a man passed by and announced, 'Wine has been forbidden.' They did not say, 'When?' or 'Wait until we see.' They said, 'Anas, break them!' Then they said in the presence of Umm Sulaym, 'Wait until it becomes cool and we have washed ourselves.' Then Umm Sulaym put perfume on them. Then they went to the Prophet, may Allah bless him and grant him peace, and the news was as the man had said."

Anas added, "After this they never drank it again."

593. Sleeping at the end of the day

1242. Khawwat ibn Jubayr said, "Sleeping during the beginning of the day is stupidity. Sleeping during the middle of the day is also stupidity, and sleeping at the last part of it is imbecility."

594. Banquet

1243. Maymun (ibn Mahran) said, "I asked Nafi', 'Did Ibn 'Umar ever invite people to a banquet?' He said, 'A camel of his once broke something and so we sacrificed it. Then Ibn 'Umar said, "Gather the people of Madina for me." I said, "Abu 'Abdu'r-Rahman, for what? We do not have any bread." He said, "O Allah, praise belongs to You. These are bits of meat and this is broth," or he said, "Broth and meat chunks. Whoever wishes can eat and whoever wishes can leave it."'"

DI. Circumcision

595. Circumcision

1244. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Ibrahim, may Allah bless him and grant him peace, was circumcised when he was eighty years old. He was circumcised with an axe (qadum)."

Abu 'Abdullah said that "qadum" refers to the name of a place (rather than an axe)."

596. Female circumcision

1245. An old woman from Kufa, the grandmother of 'Ali ibn Ghurab, reported that Umm al-Muhajir said, "I was captured with some girls from Byzantium. 'Uthman offered us Islam, but only myself and one other girl accepted Islam. 'Uthman said, 'Go and circumcise them and purify them.'"

597. Supplication during circumcision

1246. Salim said, "Ibn 'Umar, Nu'aym and I were circumcised and they sacrificed a ram on our behalf. I think that we were more happy about it than the other children since a ram had been sacrificed on our behlaf."

598. Diversion during circumcision

1247. Umm 'Alqama related that when the nieces of 'A'isha's brother were circumcised, 'A'isha was asked, "Shall we call someone to amuse them?" "Yes," she replied. 'Adi was sent for and he came to them. 'A'isha passed by the room and saw him singing and shaking his head in rapture and he had a large head of hair. 'Uff!' she exclaimed, 'A shaytan! Get him out! Get him out!'"

599. The *dhimmi*'s invitation

1248. Aslam, the client of 'Umar, said, "When we came to Syria with 'Umar ibn al-Khattab, the chief came to him, 'Amir al-Mu'minin, I have prepared some food for you and I would like you to bring some nobles with you. That will be a stronger and nobler action for me.' 'Umar said, 'We cannot enter these churches of yours with the images which are inside them.'"

600. Circumcising slavegirls

1249. See 1245.

601. Circumcision of an older person

1250. Abu Hurayra said, "Ibrahim, may Allah bless him and grant him peace, was circumcised when he was 120 years old. Then he lived eighty years after that."

Sa'id ibn al-Musayyab said, "Ibrahim was the first to be circumcised, the first to give hospitality, the first to trim his moustache, the first to cut his nails and the first to get white hair. He said, 'O Lord, what is this?' 'Gravity,' Allah replied. Ibrahim said, 'O Lord, increase me in gravity!'"

1251. It is reported that al-Hasan said, "Are you not astonished by this man? (i.e. Malik ibn al-Mundhir) He went to some of the old people of Kaskar who had become Muslim and examined them and then commanded that they be circumcised although it was winter. I heard that some of them died. Greeks and Abyssinians became Muslim with the Messenger of Allah, may Allah bless him and grant him peace, and they were not examined at all."

1252. Ibn Shihab said, "When a man became Muslim, he was ordered to have himself circumcised, even if he was old."

602. An invitation when a child is born

1253. Bilal ibn Ka'b al-'Ukki said, "We Ibrahim ibn Adham, 'Abdu'l-'Aziz ibn Qarir, Musa ibn Yasar and I visited Yahya ibn Hassan (al-Bakri al-Filistini) in his village. He brought us some food, but Musa held back because he was fasting. Yahya said, 'We had a man with the kunya of Abu Qursafa from the Banu Kinana who had been one of the Companions of the Prophet, may Allah bless him and grant him peace, and he was in this mosque for forty years. He would fast one day and break the fast the next day, My father had a son born to him and he invited this man on the day that he was fasting and he broke his fast.' Ibrahim stood up and swept him with cloak and Musa broke his fast."

603. Rubbing a child's gums

1254. Anas said, "On the day he was born, I took 'Abdullah ibn Abi Talha to the Prophet, may Allah bless him and grant him peace. I found him wearing a woollen robe while he was marking one of his camels with tar. The Prophet said, 'Do you have any dates with you?' 'Yes,' I replied. I gave him some dates. He chewed the dates and opened the child's mouth and put some chewed dates into the child's mouth. The child licked his lips. The Prophet, may Allah bless him and grant him peace, said, 'The Ansar love dates,' and gave him the name 'Abdullah."

604. Supplication at birth

1255. Mu'awiya ibn Qurra said, "When Iyas was born to me, I invited a group of the Companions of the Prophet, may Allah bless him and grant him peace, and I fed them and they made supplication. I said, 'You have made supplication, so may Allah bless you for your supplication. If I make supplication, then you say, "Amen".' He went on, 'I made a lot of supplication for him for his deen, his intellect and things like that.' He added, 'I still recognise the supplication of that day in him."

605. The person who praises Allah when he is born if he is well-formed and is not concerned whether it is a boy or a girl

1256. Kathir ibn 'Ubayd said, "When someone in the family of 'A'isha had a child, she did not ask, 'Boy or girl?' She asked, 'Was he created well-formed?' If the answer was 'Yes,' she said, 'Praise be to Allah, the Lord of the Worlds.'"

606. Shaving pubic hair

1257. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Five things are included in the fitra: trimming the moustache, cutting the nails, shaving the public hair, plucking the armpits, and using the siwak (arak stick for cleaning the teeth)."

607. The time for cutting the nails and hair

1258. Nafi' reported that Ibn 'Umar used to trim his nails every fifteen days and shave his pubic hair every month.

DII. Betting and similar pastimes

608. Betting

1259. Ja'far ibn Abi'l-Mughira said, "Sa'id ibn Jubayr stayed with me and said tht Ibn 'Abbas related to me that he used to say, 'Where are those who play with gambling arrows for the slaughtered camel? They buy a camel with ten shares. Then they shuffle the arrows and it becomes nine shares and they continue until comes down to one share. The others lose their shares to the one share. That is gambling (arrow-shuffling).'"

1260. Ibn 'Umar said, "Arrow-shuffling is gambling."

609. Betting a cock

1261. Rabi'a ibn 'Abdullah ibn al-Hadir ibn 'Abdullah reported tht two men wagered two cocks in the time of 'Umar. 'Umar ordered that the cock be killed and a man of the Ansar said to him, "Will you kill a something which glorifies Allah?" So 'Umar left it.

610. Someone who says to his companion, "Come, I'll make a bet with you"

1262. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If any of you makes an oath and swears in his oath by al-Lat and al-'Uzza should say, 'There is no god but Allah.' If any of you tells him companion, 'Come on, I will make a bet with you' should give sadaqa."

611. Betting a pigeon

1263. Husayn ibn Mus'ab reported that someone told Abu Hurayra, "We wager two pigeons and we do not want for there to be a third unwagered pigeon between them so that the unwagered pigeon might take the winnings." Abu Hurayra said, "That is how children behave. You are at the point where you should abandon that."

612. Doing the camel-chant for women's camels

1264. It is related tht al-Bara' ibn Malik used to do the camel-chant for the men and Anjasha used to do the camel-chant for the women. He had a good voice and the Prophet, may Allah bless him and grant him peace, said, "Anjasha, be gentle when you drive the glass-vessels."

613. Singing

1265. Ibn 'Abbas said that the words of Allah in Luqman (35:6), *"There are people who trade in distracting tales"* mean "singing and things like it."

1266. Al-Bara' ibn 'Azib reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Extend the greeting and you will be safe. The saw is evil."

Abu Mu'awiya (one of the transmitters) said, "The 'saw' is trivial pursuit.'"

1267. Salman al-Ilhani reported that Fadala ibn 'Ubayd was in a gathering. He heard that some people were playing backgammon. He got up in anger and forbade it in the strongest possible terms. Then he said, "Anyone who plays it in order to consume its winnings is like someone who eats pig meat and does wudu' with blood."

614. The person who does not greet backgammon players

1268. Al-Fadil ibn Muslim reported that his father said, "When 'Ali, may Allah be pleased with him, went out through the Bab al-Qasr, he saw some backgammon players. He took them and locked them up from morning to night. Some of them he only locked up for half the day. Those he locked up until night were those who used silver. Those he locked up for half the day were those who played it. He also commanded that they should not be greeted."

615. The wrong action of someone who plays backgammon

1269. Abu Musa al-Ash'ari reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who plays backgammon has rebelled against Allah and His Messenger."

1270. 'Abdullah ibn Mas'ud said, "Beware of these two marked cubes. They should be forcibly prohibited. They are part of gambling."

1271. Burayda reported that the Prophet, may Allah bless him and grant him peace, said, "Someone who plays backgammon is like a person who puts his hand in the meat and blood of a pig."

1272. Abu Musa reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who plays backgammon has rebelled against Allah and His Messenger."

616. Manners and removing those who play backgammon and the people of trivial pursuits (ahl al-batil)

1273. Nafi' related that if 'Abdullah ibn 'Umar found any of his family playing backgammon, he would beat them and break the board.

1274. 'Alqama ibn Abi 'Alqama reported from his mother that 'A'isha, may Allah be pleased with her, heard that some people living in a room in her house had a backgammon game. She sent to them, saying, "If you do not remove it, I will evict you from my house." He censured them for playing that.

1275. Kulthum ibn Jabir said, "Ibn az-Zubayr addressed us and said, 'People of Makka, I have heard that there are men of Quraysh who play a game called backgammon. It is done with the left hand. Allah says, 'Wine and gambling.' (5:90) I swear by Allah that if anyone who plays it is brought before me, I will punish him in his hair and skin, and I will give his booty to the one who brings him to me."

1276. Ya'la ibn Murra reported that he heard Abu Hurayra speaking about someone who plays backgammon and bets on it, saying that he is like someone who eats pig meat and that the person who

plays it without betting on it is like someone who washes his hands in pig's blood. The person who sits looking at it is like someone who looks at pig's meat.

1277. 'Abdullah ibn 'Amr ibn al-'As said, "Someone who plays dice for a bet is like a person who eats pig met. Someone who plays it without betting is like someone who washes his hands in pig's blood."

617. A believer is not harmed by the same stone twice

1278. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A believer is not hurt by the same stone twice."

618. Someone who shoots at night

1279. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who shoots at night is not one of us."

[Abu 'Abdullah [i.e. al-Bukhari] noted, "There is something doubtful in its isnad.]

1280. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who bears arms against us is not one of us."

1281. Same hadith as 1280, but from Abu Musa.

DIII. Various

619. When Allah wants to take the soul of one of His slaves in some land, he gives him a reason for going there

1282. Abu'l-Malih reported from one of his people (who was a Companion) that the Prophet, may Allah bless him and grant him peace, said, "When Allah wants one of His slaves to die in some land, he makes him have a reason for going there."

620. The person who blows his nose in his garment

1283. Muhammad ibn Sirin related that Abu Hurayra blew his nose in his garment and then said, "Excellent! Excellent! Abu Hurayra blows his nose in cotton. You saw me lying prone between 'A'isha's room and the minbar when people said I was mad, but I was only hungry."

621. Whispering

1284. Abu Hurayra related, "Some people said, 'Messenger of Allah, we feel in ourselves something which we do not want to speak about and we have been in that state since sunrise.' He said, 'Have you really felt like that?' 'Yes,' they said. He said, 'That is clear belief.'"

1285. Shahr ibn Hawshab said, "I and my maternal aunt visited 'A'isha and said, 'Sometimes something occurs to one of us such that, if he had spoken about it, that would have been the end of his hopes for the Next World. If it were to be revealed, he would be killed for it.' She said the takbir three times and then said, 'The Messenger of Allah, may Allah bless him and grant him peace, was asked

about that and said, "If that happens to one of you, he should say the takbir three times. Only a believer feels that.'"

1286. Anas ibn Malik said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'People will continue to ask about things that do not exist to such an extent that they will say, "Allah created everything, so who created Allah?"'"

622. Opinion

1287. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Beware of opinion. Opinion is the most lying form of speech. Do not spy. Do not fight one another. Do not try to ensnare one another (in sales). Do not hate one another. Be slaves of Allah and brothers."

1288. Anas said, "While the Prophet, may Allah bless him and grant him peace, was with one of his wives, a man passed by and the Prophet, may Allah bless him and grant him peace, called him and said, 'So-and-so, this is my wife so-and-so.' The man said, 'Whoever I might suspect, I would not suspect you!' The Prophet said, 'Shaytan flows in the son of Adam like blood flows.'"

1289. 'Abdullah said, "The person who has had something stolen from him continues to be suspicious until he is worse than the thief."

1290. Bilal ibn Sa'd al-Ash'ari related that Mu'awiya wrote to Abu Dharr, "Write down for me the deviants of Damascus." Abu Dharr said, "What do I have to do with the deviants of Damascus and how would I know them?" His son Bilal said, "I will write them," so he wrote them. Abu Dharr said, "How do you know? You would only know that they are deviants if you were one of them. Begin with yourself and do not send their names."

623. The slavegirl and wife shaving the husband

1291. 'Abdul-'Aziz ibn Qays said, "I visited 'Abdullah ibn 'Umar while a slavegirl was shaving his hair." He said, "The lime depilatory makes the skin supple."

624. Plucking the armpits

1292. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "The fitra consists of five: circumcision, shaving the pubic hair, plucking the armpits, clipping the moustache and clipping the moustache."

1293. As 1292 but a different order.

1294. Similar to 1292.

625. Good contract

1295. Abu't-Tufayl reported, "I saw the Prophet, may Allah bless him and grant him peace, divide the meat at al-Ji'rana. At that time, I was a boy who carried the joint of the camel (after it had been sacrificed). A woman came to him and he spread out his robe for her. I asked, 'Who is this?' The reply was, 'This is the woman who suckled him.'"

626. Recognition

1296. Al-Mughira ibn Shu'ba reported that a man said, "May Allah make the amir thrive! Your chamberlain recognises certain men and gives them preference in permission to enter." He said, "May Allah excuse him! Recognition helps with a voracious good and attacking camel."

627. Children playing with nuts

1297. Ibrahim said, "Our companions used to allow us all sorts of play things except for dogs."

(Abu 'Abdullah said that he meant the children.)

1298. Abu 'Uqba said, "I once walked along the road with Ibn 'Umar. I passed some Abyssinian lads who were playing and he brought out two dirhams which he gave to them."

1299. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, used to call her companions to her who were playing with dolls."

628. Sacrificing pigeons

1300. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, saw a man following a dove and said, 'A shaytan following a shaytan.'"

1301. Al-Hasan said, "'Uthman did not speak on any Jumu'a without commanding the killing of dogs and slaughtering of doves."

629. Someone who has a need is the person most entitled to go out for it

1302. Zayd ibn Thabit reported that 'Umar ibn al-Khattab came to him to ask to see him one day and he gave him permission while his head was in the hands of a slavegirl of his who was combing his hair. He removed his head and 'Umar said to him, 'Let her comb it.' He said, 'Amir al-Mu'minin, if you were to send for me, I would come to you.' "Umar said, 'It is my need.'"

630. When someone spits when he is with people

1303. Abu Hurayra said, "When someone spits in the presence of people, let him catch it with his palms so that his spit does not fall on the ground. When he fasts, he should oil his palm so that the trace of the fast is not seen on him."

631. When a man speaks to people, he does not turn to one particular person

1304. Habib ibn Abi Thabit said, "When a man spoke, they used to like that he not turn to one particular man, but rather he should address everyone."

DIV. Aspects of Behaviour

632. Excess looking

1305. Ibn Abi'l-Hudhayl said, "Messenger of Allah visited a man with one of his companions. When he entered the house, his companion began to look around. 'Abdullah told him, 'By Allah, it would have been better for you if your eyes had been gouged out."

1306. Nafi' reported that a group of the people of Iraq visited Ibn 'Umar. They saw a gold crown on one of their servants and looked at one another. He remarked, "How quick you are to see evil!"

633. Excess words

1307. Abu Hurayra said, "There is no good in excess words."

1308. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "The worst of my community are those who speak a lot, those who are diffuse in speech and those who fill their mouth with words. The best of my community are the best of them in character."

634. The two-faced

1309. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The worst person is someone who is two-faced. He is the person who comes to one group of people with one face and another group of people with another face."

635. The wrong action of the two-faced

1310. 'Ammar ibn Yasir said, "I heard the Prophet, may Allah bless him and grant him peace, say, "The person who has two faces in this world will have two tongues of the Fire on the Day of Rising.' He passed by a stout man and said, 'This is one of them.'"

636. The worst person is the one from whose evil one must be on guard

1311. 'Urwa ibn az-Zubayr heard 'A'isha say, "A man asked permission to visit the Prophet, may Allah bless him and grant him peace, and the Prophet said, 'Give him permission. He is an evil brother of his tribe.' When he entered he spoke kindly to him. I said, 'Messenger of Allah, you said what you said and then you spoke kindly to him.' He replied, 'Yes, 'A'isha. The worst of people is the one people leave alone fearing his coarseness.'"

637. Modesty

1312. 'Imran ibn Husayn said, "The Prophet, may Allah bless him and grant him peace, said, "Modesty brings nothing but good." Bashir ibn Ka'b said, "It is written in books of wisdom, 'From modesty comes gravity. From modesty comes tranquillity."" 'Imran said, "I relate to you from the Messenger of Allah and you then relate to me from some page!"

1313. Ibn 'Umar said, "Modesty and belief are together. If one of them is removed, the other is removed."

638. Coarseness

1314. Abu Bakra reported that the Prophet, may Allah bless him and grant him peace, said, "Modesty is part of belief. Belief is in the Garden. Foul language is part of coarseness and coarseness is in the

Fire."

1315. Muhammad ibn al-Hanafiyya said, "The Prophet, may Allah bless him and grant him peace, had a large head and large eyes. When he walked, he bent forward as if he was walking up a hill. When he turned around, he turned completely."

639. If someone is not shy, let him do whatever he likes

1316. Abu Mas'ud said, "The Prophet, may Allah bless him and grant him peace, said, "Part of what people know of the words of first prophethood is that if someone is not shy, he can do whatever he likes."

DV. Anger

640. Anger

1317. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The person who is strong is not strong because he can knock people down. The person who is strong is the one who controls himself when he is angry."

1318. Ibn 'Umar said, "There is nothing that is swallowed greater with Allah in reward than a slave of Allah who swallows and contains his rancour out of desire for the pleasure of Allah."

641. What to say in anger

1319. Sulayman ibn Surad said, "Two men abused one another in the presence of the Prophet, may Allah bless him and grant him peace, and one of them began to get angry and his face got red. The Prophet, may Allah bless him and grant him peace, looked at him and said, 'I know some words that, if he says them, will remove this from him. They are: "I seek refuge with Allah from the Accursed Shaytan."' The man went to that man and said, 'Do you know what he said? He said, "I seek refuge with Allah from the Accursed Shaytan."' The man retorted. 'Do you think me mad?'"

1319. (sic) Another variant of 1319.

642. A person should remain silent when he is angry

1320. Ibn 'Abbas said, "The Messenger of Allah, may Allah bless him and grant him peace, said, ' Teach and make it easy. Teach and make it easy.' three times. He went on, 'When you are angry, be silent' twice."

643. Loving the one you love is an easy matter

1321. 'Ali was heard to say to Ibn al-Kawwa', "Do you know what the first one said? 'Loving the one you love is an easy matter. It may be that one day he will be the one you hate. Hating the one who hate is an easy matter, It may be that one day he will be the one you hate.'"

644. Do not let your anger be destruction

1322. Aslam said, " 'Umar ibn al-Khattab said, 'Do not let your love be a total infatuation. Do not let your anger be destruction.' I asked, 'How is that?' He replied, 'When you love, you are infatuated like a child. When you hate, you desire destruction for your companion.'"

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